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25 March

A VIEW OF THE
NEW DIRECTORY
AND
A VINDICATION OF
THE ANCIENT
LITURGY

Of the Church of ENGLAND;

In Answer to the Reasons pretended in
the Ordinance and Preface, for the aboli-
shing the one, and establishing the other.

The Second Edition.
Henry Hammond



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THE UNIVERSITY OF CHICAGO



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A PREFACE TO THE Ensuing Discourse.



That the Liturgy of the Church of *England*, which was at first as it were written in blood, at the least sealed, and delivered downe to us by the Martyrdom of most of the compilers of it, should ever since be daily solicited, and call'd to the same stage & Theatre, to fill up what was

§ 1.

behinde of the sufferings of those Fathers, is no strange or new peice of œconomy in the Church of God. *This proposition I shall take liberty briefly to prove by way of introduction to the ensuing discourse, and shall hope that you will acknowledge it with me, if you but consider these severalls.*

§ 2.

1. That there is not a surer evidence and *κρίσιμον*, by which to discern the great excellency of moderation in that book, and so the appportionatenesse of it, to the end to which it was designed, then the experience of these so contrary fates, which it hath constantly undergone, betwixt the persecutors on both extreame parts; the assertors of the Papacy on the one side, and the Consistory on the other, the one accusing it of Schisme the other of Compliance, the one of departure from the Church of Rome, the other of remaining with it, like the poore Greeke Church, our fellow martyr, devoured by the Turke for too much Christian profession, and damn'd by the Pope for too little, it being the dictate of naturall Reason in Aristotle, (whose rules have seldom failed in that kinde, since he observed them) that the mid-

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dle virtue is most infallibly known by this, that it is accused by either extreame as guilty of the other extreame: *that the true liberality of mind is by this best exemplified, that it is defamed by the prodigall for parsimony, and by the niggard for prodigality, by which (by the way) that great block of offence, which hath scandalized so many, will be in part removed, and the reproaches so continually heaped upon this booke, will to every discerning Judge of things, passe for as weake an unconcluding argument of guilt in it, as the scarres of a Military man doth of his cowardice, or the πᾶν πορευθῆναι πῶτα, the every Topicke of railing Rhetorick, Mal. 5. of the unchristianesse of the person on whom they are poured out.*

S. 3.

2^d That ever since the reproaches of men have taken confidence to vent themselves against this booke, there hath nothing but aire and vapour been vomited out against it, objections of little force to conclude any thing, but only the resolute contumacious, either ignorance, or malice of the objectors, which might at large be proved, both by the view of all the charges that former pamphlets have produced, all gathered together and vindicated by M^r Hooker, and that no one charge of any crime, either against the whole, or any part of it, which this Directory hath offered; which as it might in reason, make such an act of malice more strange, so will it to him that compares this matter with other practises of these times, (whose great engine hath beene the calumniari fortiter the gaining credit by the violence of the cry, when it could not be had by the validity of the proofes, most men being more willing to believe a calumnie, then to examine it) make it but unreasonable to wonder at it; It being an experiment of daily observation, that those which have no crime of which they are accusable, are therefore not the lesse, but the more vehemently accused, prosecuted, and dragg'd to execution, that the punishment may prove them guilty, which nothing else could, it being more probable in the judgement of the multitude, (who especially are considered now adays, as the instruments to att our great designs) that a nocent person should plead not guilty, then an innocent be condemned; which prejudice, as it might be pardon'd from the charity wherein 'tis grounded, that they who are appointed

appointed to punish vileneses, will not be so likely to commit them; so being applyed to usurping judges, [whose very judging is one crime, and that no way avowable, but by making use of more injustices] will prove but a peice of Turcisme, which concludes all things honest, that prove successfull, or of the moderne Divinity in the point of Scandall, which makes it a sufficient exception against any indifferent usage, that it is by some excepted against, a competent cause of anger, that men are angry at it though never so without a cause.

3¹ That it hath beene constantly the portion, and prerogative of the best things (as of the best men) to be under the crosse, to have their good things of this world *αἰσχυρῶν*, with persecutions. Mar. 10. 30. and so no strange thing that that which is alwaies a dealing with the Crosse, should be sometimes a panting, and gasping under it; There was never any surer evidence of the cleannesse of a creature amongst the Jewes, then that it was permitted to be sacrificed; the Lamb, and the Turtle emblemes of innocence, and charity and the other christian virtues, were daily slaughter'd and devoured, while the Swine, the *συνελοντι*, and all the uncleaner creatures, were denied that favour, placed under a kind of Anathema, or Excommunication sentence, of such it was not lawfull, no not to eate; and so it must be expected in the anti-type, that all the beate of the Satanicall impression, all the fire of zeale, the sentence to be sacrificed, and devoted, should fall as now it doth, on this Lambe-like, Dove like creature, of a making not apt to provoke any man to rage, or quarrell, or any thing. but love of communion, and thanksgiving to God for such an inestimable donative.

4¹ That a Liturgy being found by the experience of all antient times, as a necessary hedge, and mound to preserve any profession of Religion, and worship of God in a Nationall Church, it was to be expected that the enemy and his instruments, which can call destruction mercy, embroyling of our old Church the founding of a new (we know who hath told one of the Houses of this Parliament so, that they have laid a foundation of a Church among us which if it signifie any thing, imports that there was no Church in this Kingdome before that Session) should also thinke the de-

stroying of all Liturgy, the only way of security to Gods worship, the no forme being as fitly accommodated to no Church, as the no hedge, no wall to the Common, or desert, the no inclosure to the no plantation.

§ 6.

§¹⁷ That the eradication of Episcopacy, first Voted, then Acted, by the Ordination of Presbyters by Presbyters without any Bishop, which begun to be practised in this Kingdome, about the end of the last yeare, was in any reason to be accounted proœmiā and preparatory to some farther degree of ἀταξία, or disorder, and to be attended by the abolition of the Liturgy in the beginning of this new yeare, (Episcopacy and Liturgy being like the συναποθνήσκοντες, among the Egyptians, this Daughter to attend that Mother, as among the Barbarians when their Prince died, some of the noblest were constantly to beare him company out of the World, not to mourne for, but to dye with him) A thing that the People of this Kingdome could never have beene imagined low or servile enough to beare or endure (I am sure within few yeares they that sate at the sterne of action conceived so, and therefore were faine by Declaration, to disavow all such intention of violence) till by such other assayes and practises and experiments, they were found to be, satis ad servitutem parati, sufficiently prepared for any thing that was servile, almost incapable of the benefit or releife of a Jubilee, like the slave in Exodus, that would not goe out free, but required to be bored thorough the eare by his Master, to be a slave for ever.

§ 7.

§¹⁸ That it is one profest act of Gods secret wisdom, to make such tryalls as this, of mens fidelity, and sence, and acknowledgement of his so long indulged favours, to see who will sincerely mourne for the departing of the glory from Israel, whether there be not some that (with the Captive Trojan Women in Homer, who wept so passionately at the fall of Patroclus, but made that publicke losse the season to powre out their private greifes) are sensible of those sufferings of the Church only where in their interests are involved, and more neerly concerned; whether not some that count the invasion of the Revenues of the Church a Sacriledge, a calamity, and sinne unparallēd, but thinke the abolition of the Liturgy unconsiderable, a venial sin and

and misery; whether that, wherein Gods glory is joyed with any secular interest of our owne, that which makes the seperation betwixt Christ and Mammon, may be allowed any expression of our passion or zeal, i.e. in effect, whether we powre out one drop for Christ in all this deluge of teares, or whether like uncompounded selfe lovers, whose only centre & principle of motion is our selves, we have passion to no spectacle but what the looking glasse presents to us, with a Παροικλον προσειπον, making God the pretence, and apology, for that kindnesse which is paid and powred out unto another shrine. For of this there is no doubt, that of all the changes of late designed and offered to authority, there is none for which flesh and bloud, passions and interests of men can allow so free a suffrage so regretlesse a consent, as this of the abolition of the Liturgy, (The sluggishnesse of unguifted men, the only thing that is affirmed to be concerned in, or to gain by it, is perfectly mistaken as shall anon appeare) and were there not a God in Heaven, the care of whose honour obliged us to endeavour the preservation of it, were not a future growth of Atheisme and Prophanenesse the feared consequent of such abolition, and notorious experience ready to avow the justnesse of this feare, I have reason to be confident that no Advocate would offer Libell, no Disputer put in exception, against this present Directory; I am privy to my own sence, that I should not, I have rather reason to impute it to my selfe, that the want of any such carnall motive to stir me up to this defence, might be the cause that I so long deferr'd to undertake it, & perhaps should have done so longer, if any man else had appear'd in that argument. And therefore unlesse it be strange for men, when there be so many tempters abroad, to be permitted to temptations, sure Gods yeilding to this act of the importunity of Satan (who hath desir'd in this new way to explore many) will not be strange neither.

Lastly, that our so long abuse of this so continued a mercy, our want of diligence, in assembling our selves together (the too ordinary fault of too many of the best of us) our generall scandalous, unexcusable disobedience to the commands of our Church, which requires that service to be used constantly in publicke every day, the vanity of prurient tongues and itching eares, which are still
thirsting.

thirsting newes and variety, but above all, the want of ardor and fervency in the performance of this prescribed service, the admitting of all secular company (I mean worldly thoughts) into its presence, preferring all secular businesse before it, the generall irreverence and indifference in the celebrations, may well be thought to have encouraged Satan to his expectivit, to the preferring his petition to God, and his importunity at length to have provoked God to deliver up our Liturgy to him, and his ministers, to oppose and maligne, to caluminate and defame, and at last to gain the countenance of an Ordinance, to condemne and execute it as at this day. The Lord be mercifull to them that have yeilded to be instrumentall to that great destroyer in this businesse.

§ 9.

I have thus farre laboured to presse home that part of Saint Peters exhortation *in Evangelio*, not to thinke the calamity strange which hath befallen this Church in this matter, on no other purpose, but to discharge that duty which we ow to Gods secret providence, of observing the visible works of it, that discerning our selves to be under his afflicting hand, we may, 1. Joine in the use of all probable meanes to remove so sad a pressure, by humbling our selves, and reforming those finnes which have fitted us for this captivity, then 2. that we may compassionate and pardon, and blesse, and pray for those whose hands have been used in the execution of this vengeance and reproach upon the land: and Lastly, That we may endeavour, if it be possible, to disabuse and rectify those, who are capable, by more light, of safer resolutions; To which purpose these following animadversions being designed in the bowells of compassion to my infatuated Countrymen, & out of a sincere single desire that our sins may have some end or allay, though our miseries have not, (and therefore framed in such a manner, as I conceived, might prove most usefull, by being most proportionable to them, who stood most in need of them, without any oblation provided for any other shrine, any civility for the more curious Reader) are here offered to thee, to be dealt with as thou desirest to be treated at that last dreadful tribunall, which sure then will be with acceptation of pardon, and with that Charity (the but just returne to that which mixt this antidote for thee) which will cover a multitude of finnes.

CHAP.



CHAP. I.



IN the Ordinance prefixt to the Directory (being almost wholly made up of formes of Repeale) there are onely two things worthy of any stay or consideration.

1. The motives upon which the Houses of Parliament have beene inclined to thinke it necessary to abolish the Booke of Common-Prayer, and establish the Directory, and those are specified to be three. First the consideration of the manifold inconveniences that have risen by the Book in this Kingdome. 2. The resolution according to their Covenant, to reforme Religion according to the word of God, and the best reformed Churches. 3. Their having consulted with the Learned, and Pious, and Reverend Divines to that purpose, from whence they conclude it necessary to abolish the Booke.

To this conclusion interr'd upon these premises, I shall confidently make this returne, 1. That the conclusion is as illogically as any that an Assembly of wise men have ever acknowledged themselves to be guilty of, no one of the three Motives being severally of strength to beare such a superstructure, and therefore all together being as insufficient; for if the conclusion were only of the prudence, or expedience, of taking it away, somewhat might be pretended for that inference from the

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§ 1.

§ 2.

premises, supposing them true. But when 'tis of *necessity* (and that twice repeated, and so not casually fallen from them) there must then be somewhat of *precept divine* in the premises to induce that *necessity*, or else it will never be induced: for I shall suppose it granted by them with whom I now dispute, that nothing is *necessary* in the worship of God, but what God hath prescribed, the *necessity of precept* being the only one that can have place in this matter, and the *necessitas mediæ*, being most improper to be here pleaded. But that there is no such *direct precept*, so much as pretended to by those three motives, it is cleare, and as cleare, that all together doe not amount to an *interpretative precept*. For that a lawfull thing though prest with manifold inconveniences should be removed, is no where *commanded the lawfull Magistrate*, but left to his prudence to judge whether there be not conveniences on the other side, which may counterballance those inconveniences; much less is it commanded the inferiour Courts in despite of King and standing Law. For what ever of expedience, and so of prudence might be supposed to interpose, that may be sufficient to incline a *Wise Magistrate* to make a Law, but not any else, either to usurpe the power of a Law-maker, or to doe any thing contrary to *establiſh'd Lawes*; there being nothing that can justify the least disobedience of Subjects to their *Prince*, or the *Lawes* of the Kingdom, but that obligation to that one superiour Law of that higher Prince, *our Father which is in heaven*, which being supposed, 'tis not all the *resolutions* and *Covenants* in the world that can make it *lawfull* for any so to disobey, much lesse *necessary*, any more, then the *saying Corban* in the Gospell, i. e. pretending a vow will free the Child from the obligation of *honouring or relieving his Father*, or then *Herod's* vow made it lawfull to cut off the head of *John the Baptiſt*: and then how farre the *consultation with those Divines* may induce that *necessity*, will upon the same ground also be manifest to any, especially that shall remember, with what caution that Assembly was by the Houses admitted to consult, and with what restraints on them, and professions, that they were call'd only to be *advisers*, when they were required, but not to *conclude* any thing,

thing, either by a *generall* concurrence, or by that of a Major part, any farther then the *reasons* which they should offer them, might *prevail* with them; to which purpose it was so ordered, that if any one man dissented from the rest of their Divines, his opinion and reasons were as much to be represented to the Houses, as that other of the rest of the Assembly.

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By this I conceive it appeares, that I have not quarrell'd causelessly with the Logick of this conclusion, the premises pretending at most but motives of *expedience*, and so as unable to inferre a *necessity*, as a *Topicall* argument is to *demonstrate*, or a *particular* to induce an *universall*. That which I would in charity guesse of this matter, as the cause of this mistake, is my not groundlesse suspicion, that when the Presbyterians had prepared the premises, the Independents framed the conclusion, the former of these joyning at last with the other in a resolution of taking away the Book, but only on prudentiall considerations, not out of Conscience of the unlawfullnesse, and proportionably setting downe those reasons but prudentiall reasons; and the latter though restrained from putting conscience into the premises, yet stealing it secretly into the conclusion, and so each deceiving and being deceived by each other, I am not sure that my conjecture is right in this particular, yet have I reason to insert it. 1. Because I finde in many places of the *Directory* certaine footsteps of this kind of composition and compliance, and mixture of those so distant sorts of Reformers. 2^{ly}. Because the Presbyterians which have formerly appeared both in other and in this Kingdome (whose copy these present reformers of that party have transcribed) have constantly avowed the lawfullnesse of Liturgy, and so cannot affirme any necessity of abolishing; witnesse *Calvin* himselfe (whom we shall anon have occasion to produce) and the praise of his Church of *Geneva*, and neerer to our selves, witnesse those foure classes, which in *Q. Elizabeths* dayes, had set themselves up in this Kingdome. These had made complaint to the Lord *Burleigh* against our Liturgy, and entertained hopes of obtaining his favour in that businesse about the yeare 1585. he demanded of them, whether they desired the taking

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away of all Liturgy, they answered, no, he then required them to make a better, such as they would desire to have settled in the stead of this. The first Classis did accordingly frame a new one, somewhat according to the *Geneva* forme. But this the second Classis disliked, and altered in 600 particulars; that again had the fate to be quarrell'd by the third Classis, and what the third resolv'd on, by the fourth; and the dissenting of those Brethren, as the Division of tongues at *Babel*, was a faire meanes to keep that Tower then from advancing any higher. Nay even for our neighbours of *Scotland* themselves, what ever some of them of late have thought fit to do, since they became Covenanters, (in animosity perhaps and opposition to that terrible *mormo*, the Liturgy sent to them from hence) we know that they were presbyterians formerly, without seeing any necessity of abolishing Liturgy.

§ 4.

'Tis no newes to tell you that Mr *Knox* wrote a Liturgy, wherein there is frequent mention of the dayes of Common-Prayer; and among many other particulars, these ensuing, worthy your remarke. 1. Plaine undisguised confessions of such faults, which this age, though as notoriously guilty of as they, will not put into publicke formes, or leave upon record against themselves, as, *That for the pleasure and defence of the French they had violated their Faith, oft breaking the leagues of unity & concord, which their Kings and Governours had contracted with their Neighbours, and againe, that for the maintenance of their freindship, they have not feared to breake their solemn oathes made unto others.* To which I might adde, from another Confession, that *Whoredome and adultery are but pastimes of the flesh, crafty dealing deceit and oppression is counted good conquest, &c.* but that it would look too like a Satyre against some part of that Nation at this time thus to specific. 2^o, Their great sence and acknowledgement of obligations from this Kingdom of *England*, and not only prayers for continuance of peace between *England* and *Scotland*, but even execrations on all (and so sure on those their successors of this age) which should continue or contribute ought toward the breaking of it, the words are these. *Seeing when we by our power were altogether unable,*

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P. 163.

P. 106.

ble, &c. thou didst move the hearts of our neighbours (of whom we had deserved no such favour) to take upon them the common burthen with us, and for our deliverance, not only to spend the lives of many, but also to hazard the estate and tranquillity of their Realme, Grant unto us that with such reverence we may remember thy benefits received, that after this in our default, we never enter into hostility against the Nation of England, suffer us never to fall into that ingratitude and detestable unthankfulness, that we should seeke the destruction and death of those whom thou hast made instruments to deliver us from the tyranny of mercilesse strangers. [the French.] Dissipate thou the Counsell of such as deceitfully travaile to stirre the hearts of either Realme against the other, let their malicious practises be their owne confusion, and grant thou of thy mercy, that love, and concord, and tranquillity may continue and encrease among the inhabitants of this Island, even to the coming of our Lord Jesus Christ. 3^{ty}, That some of their formes of words are directly all one with ours, others with some small additions retaining our formes, as in the Prayer for the King, and the Exhortation before the Sacrament, and the adjuration of the Parties to be married will appeare. 4^{ty}, That on their day of Fast (though that be with great care provided and ordered to be the Sunday twice together, quite contrary to the Canons and custome of the Primitive Church, yet) 'tis then appointed, that *the Minister with the People shall prostrate themselves &c.* a posture of most humble bodily adoration, made to reproach those who will not so much as recommend or direct any one kinde of corporall worship or gesture of humiliation in all their *Directory*. The inlargeing to this mention of particulars I acknowledge to be a digression, But the presenting to your knowledge or remembrance this *Scottish* Liturgy is not; By which superadded to the former, and by much more which might from other Churches be added to that, it breifly appeares what is or hath been the uniforme judgement of the Presbyterians in this matter, directly contrary to the concluded necessity of abolishing.

Which necessity on the other side the Independents have still asserted, and for that and other such differences have a

vowed their resolutions, to be thelike scourges to them as they have been to us, professing (and *ad homines*, unanswerably proving the reasonableness of it) to reforme the *Geneva* reformation (as a first rude and so imperfect draught jult creeping out of Popery there, and therefore not supposeable to be compleat at the first assay) as the *Presbyterians* upon the same pretences have design'd and practiced on our *English* Reformation.

§ 6.

All this I have said against the concluded necessity in case, or on supposition that the premises were true, but now I must adde the falseness of those also, and then if the necessity will still remaine, I must pronounce it a peice of Stoicall fatality, an insuperable unruly necessity indeed, that will acknowledge no Lawes, or bounds, or limits to confine it.

§ 7.

And first for the manifold inconveniences, if that phrase denote those severalls which in the Preface to the *Directory* are suggested, I shall in due place make it appeare.

1. That there are no such inconveniencies.

2. That greater then those may easily, and hereafter shall be produced against their *Directory*, and consequently that; although true inconveniencies were supposed sufficient to inferre a necessity of abolition, yet such onely pretended names of inconveniency, such *Chimera's* and *Mormo's* (especially over-balanced with reall ones in the other scale) would be abundantly insufficient to do it. But if the manifold inconveniences have a larger prospect to referre to, we shall conclude it very uncharitable not to mention those, which might possibly have had the same effect with us as with them, convinced us also to be their Profelytes, and in the meane time very unjust to put so uncertaine an equivocall phrase into a law, which we have no Criterion, or nomenclature to interpret; but beyond all, very imprudent to mention and lay weight on such slight and such no inconveniencies afterward specified, when others might have been produced better able to beare the envy of the accusation.

§ 8.

As for your resolution, if it went no higher then the Covenant, and that but to reforme Religion, according to the word of God,

God, and the example of the best reformed Churches, I am sure it cannot oblige, or so much as incline you to take away that Book, there being nothing in it. 1. Contrary to *designe of reformation*. 2. Contrary to the word of God; or 3. Contrary to the example of the best reformed Churches.

§ 9.

Not 1. to Reformation, for Reformation is as contrary to *abolition* of what should be reformed, as cure to killing; and if it be replied, that the *abolition of Liturgy*, as unlawfull may be necessary to the *reforming of Religion*, I shall yeeld to that reply on that supposition, but then withall adde, that Liturgy must first be proved *unlawfull*, and that testified from *divine infallible principles*; which because it is not thorow this whole Book so much as pretended, both that and the second suggestion from the word of God must necessarily be disclaimed, and then the example of the best reformed Churches will soone follow, not onely because all other Reformed Churches ordinarily knowne by that Title, have some kinde of Liturgy, and that is as contrary to abolition, as the continuing of ours without any change, but because no reformation is to be preferred before that which cuts off no more then is necessary to be cut off, and which produces the *Scripture rule*, the *sword of the Spirit* for all such amputations; and therefore the *Church of England*, as it stands *establisht* by Law is avowable against all the Calumniators in the world, to be the *best and most exemplarie reformed*; so farre, that if I did not guesse of the sence of the Covenant more by the temper then words of the Covenanters, I should thinke all men, that have *Covenanted to reforme after the example of the best reformed Churches*, indispensably obliged to conforme to the King Edward, or Queene Elizabeth-English Reformation, the most regular perfect patterne that Europe yeeldeth.

§ 10.

As for the truth of the last affirmation that they have *consulted with the Divines* called together to that purpose, although I have no reason to doubt of it, yet this I know, that very many of the learnedst there present, were, immediately before their imbarcking in that imployment; otherwise minded, and that therefore so suddain an universall change of minds
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favours either of some strong *charme*, or *strange inconstancy*, and I shall make bold to aske this Question of that whole number of Divines, whether I should do them wrong in affirming, that there yet are not ten Divines in that number that thinke all Liturgy unlawfull, and consequently that it was *necessary* (not to reforme, but) to *abolish* our Booke, which is the stile of the *Ordinance*. If this challenge of mine may not be answer'd with a plaine punctuall subscription of so many to the condemnation of all Liturgy as unlawfull, I am sure this is an Argument, *ad homines*, unanswerable. And the ground of my challenge, and of my specifying that number, is the relation we have oft had of the but seven dissenting Brethren, *i.e.* the but so many of the Independent Party among them, which upon my former ground I now suppose the onely mortall enemies to all Liturgy. But if I am mistaken, and this be the common sense of those Assemblers; then have I reason to add to my former complaints this other of their so over-cautious expressions, which through this whole Book hath not once intimated either the whole or any part to be *unlawfull*, but onely quarrel'd the *inconveniencies*, which suppose it otherwise to be *lawfull*.

§ II.

And thus much might suffice of the first observable in the *Ordinance*, the concluding this abolition to be necessary. But because I would foresee and prevent all possible rejoinder, and because I would here interpose some considerations which would otherwise take up a larger place, I shall suppose the Presbyterians may have another notion of the word *Necessary*, of a lower importance then this under which we have hitherto proceeded against them (though still the Independents, whose judgement is not wont to be despised in the framing of *Ordinances*, cannot be imagined to take it in any other) and that is, that it shall signifie onely a *Politicall necessity*, or that which is necessary, if not to the *being*, yet to the *well being*, *i.e.* to the *Peace and prosperity* of this Kingdome. Now because there be two parts of every Christian Kingdome, a *State* and a *Church*, and so two branches of Policy, *Civill* and *Ecclesiasticall*, I shall not undertake to be so farre Master of their sense, as to pitch upon either as that wherein they affirme this *abolition*

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tion necessary, but say somewhat to both, and to shew that it is not necessary in either sence of *Politick necessity*.

S II.

And first that the abolition of Liturgy cannot have so much as a benigne influence on the *State*, much lesse be necessary to the prosperity of it, I shall inferre onely by this vulgar aphorisme, that any notable or grand mutation, if from some higher principle it appeare not necessary to be made, will be necessary not to be made, at least not to be made *συνφωδῶν*, altogether, but onely by degrees and prudent dispensings. I shall not any farther enlarge on so plaine a theme, then to mention one proportion or resemblance of this truth in the naturall body observed by the Physicians in the cure of an hydropicall patient, who, when the body lyes covered with such a deluge of water, that it proves necessary to make some sluice to let out the burthenous superfluity, doe not yet proceed by any loose way of letting out all at once, because the violent *effluviū*, or powring out of Spirits constantly consequent to that, would certainly destroy the Patient, & endanger him on dry ground, as much, or more, then in the midst of those waters; but the method is a *Σελήνησις*, the making so small a hole in the skin, that shall drain the body by insensible degrees by drawing out a little at once, and never above a pint at a time, though many gallons are designed to passe by this way of evacuation. I shall adde no more to this resemblance, but that the totall violent illegall abolition of Liturgy in a settled Church, is certainly of this nature, and being superadded to the change of the Government into a Forme quite contrary to that which for 1600 yeares hath prevailed in the universall Church of Christ, there settled by the Apostles, may be allow'd the stile of *insignis mutatio*, a mutation of some considerable importance to a Christian state, which being admitted altogether without any preparative alleviating steps, will (by the rapid suddaine motion at least, if there were nothing else) have a dangerous influence upon the whole body, of which the cunningest diviner cannot at this distance foresee the effects, or prevent the emergent mischeifes which succeeding time may discover. If it be said, that this abolition is now necessary to conclude the present Warre, and that be affirmed

med to be the *Politick necessity* here meant, I answer, that if it were able to doe that, I should acknowledge it the strongest argument that could be thought on to prove it *Politically necessary*, this Warre being so unnecessarily destructive, and any thing that could rid us of that, so strongly convenient, that if Conscience would permit the use of it, I should allow it the title of necessary. But to make short of this, no man can believe that these Armies were raised or continued to subdue the Common Prayer-Book, for, besides that there was a time when 'twas found necessary for the Houses to declare, that they had no designe to take away that Book, for feare the People should be disoblged by it, and another when the Earle of *Essex* his Army exprest some kindnesse to it; 'Tis now confest by the pretenders of both Perswasions, Presbyterians and Independents, one that they doe not, the other that they must not take up Armes for Religion, and so that kind of politicall necessity of abolishing the Booke is, and by themselves must be disclaimed also.

§ 12.

Now for the second branch of this *necessity*, that which is in order to *Ecclesiasticall* or Church-policy, we shall take liberty in this place to consider this matter at large, because it may perhaps save us some paines hereafter, and because their pretending of this *necessity* of doing what they doe, is a temptation, if not a challenge to us to doe so, and then we shall leave it to the Reader to judge what grounds may hence be fetcht for this pretended *necessity*. And this must be done by laying together the severall things that are in our *Liturgy*, and are purposely left out in the *Directory*, and so are as it were the Characteristicall note, by which the *Directory* is by the Assemblers designed to differ from our *Liturgy*, as so much food from poyson, Christian from Antichristian (if *Necessity* be properly taken) or (if improperly for that which is *necessary* onely to the well being) as a more perfect and more profitable, from that which, if it be so at all, is not either (in their opinion) in so high a degree.

§ 13.

Now the severalls of our *Liturgy* which are purposely avoyded in this *Directory*, I have observed to be principally theses

these; Of those that are more extrinsecall, fixe.

1. *The prescribing of Formes, or Liturgy it selfe.*
2. *Outward or bodily worship.*
3. *Uniformity in performing Gods service.*
4. *The Peoples bearing some part in the service.*
5. *The dividing the Prayers into severall Collects, and not putting them all into one continued Prayer.*
6. *The Ceremonies of kneeling in the Communion, of Crosse in Baptisme, of Ring in Marriage, &c.*

Then of those that are intrinsecall, and parts of the Service.

1. *The Absolution, in the beginning of the Service next after the Confession, and before the Communion, and in the Visitation of the sick.*
2. *The Hymnes, the Introite, the Te Deum, &c.*
3. *The use of the Doxology or giving glory to God.*
4. *The Confession of the Faith in the Creeds.*
5. *The frequent repeating of the Lords Prayer, and the Prayers for the King.*
6. *The observation of divers Feasts commemorative, not onely of Christ, but of Saints departed, and assigning Services, Lessons, Epistles, and Gospels, and Collects to them.*
7. *The reading the Commandments, and the Prayers belonging to that Service.*
8. *The order of the Offertory.*
9. *Private Baptisme.*
10. *A prescript forme of Catechisme.*
11. *Confirmation.*
12. *The solemnities of burying the dead.*
13. *Thanksgiving after Child-birth.*
14. *Communion of the sick.*
15. *The Service containing the Commination.*
16. *The observation of Lent, and the Rogation, and I would adde also of the Ember weekes.*

This may seem too loose a taske, to enlarge on each of these, and yet we are in justice to this Booke, and for an answer to the pretended Necessity of abolishing it, obliged to doe so, as breisly as it may, onely so farre as may serve to give the Rea-

der a view of the lawfulness at least, and withall of the usefulness of each of these, and consequently of the no-appearance of reason why it should be thought necessary to abolish any one of them, much lesse of all the rest for that ones sake.

§ 14.

And first for the prescribing of Formes of Prayer, or Liturgy it selfe, we shall referre it to judgement whether it be *necessary in Ecclesiasticall Policy*, i.e. strongly conducing to the benefit and edification of a Church to interdict or banish it out of the Kingdome, when we have proposed these few things concerning it 1. The example of God himselfe and holy men in the Old Testament, prescribing set Formes of blessing the People to be used daily by *Aaron* and his Sonnes, *Numb. 6. 23.* The Lord blesse thee and keepe thee, &c. set Formes for the people to use themselves, *Deut. 26. 3. 5.* Thou shalt say before the Lord, A Syrian, &c. as also at the going out of their Armies, *Deut. 20. 3.* and of Thankesgiving, *Exod. 15. 1.* made by *Moses*, and it seemes learnt by heart by all the people; and in the same words used againe by *Miriam*, *v. 21.* and so it appeares, *Isa. 38. 20.* that *Hezekiah* did not onely forme a set thankesgiving, but used it all the dayes of his life, and the same *Hezekiah*, *2 Chron. 29. 30.* in his thankesgiving commanded the *Levites* also to sing prayes to God with the words of *David* and *Asaph*, i.e. Formes already prepared to his hand by those sacred Pen-men.

§ 15.

2. The practice of the Jewes since *Ezra's* time constantly using set Formes of Prayer by way of *Liturgy*; For this I shall produce no other prooffe then the testimony of a learned Member of their Assembly, *M^r Selden* in his notes on *Eutychius*, vouching all his affirmations out of the ancient records of the customes of the Jewish Nation, from whom, that they may be of authority with you, I shall transcribe these severalls, *That certaine formes of praying, which were to be used by every one daily by Law, or received custome, were instituted by Ezra & his house, i.e. his consistory. That the Jewes about the end of the Babylonish Captivity had their antient manners as well as language so depraved, that without a Master they either were not able to pray as they ought, or had not confidence to doe so. And therefore that for the future, they might not recede either in the matter of*
their

P. 411

l P. 42.

their prayers (through corruption) or expression (through ignorance) from that forme of piety commanded them by God, this remedy was applyed by the men of the great Synagogue, Ezra and his 120 Collegues, (where by the way is observable one speciall use and benefit of set Formes, not only to provide for the ignorance, but to be an hedge to the true Religion, to keep out all mixtures or corruptions out of a Church; To which purpose also the Councells in the Christian Church have designed severall parts which we still retaine in our Liturgy, a reall and a valuable benefit, if it were considered.) That of this kind there were 18 Prayers or Benedictions, call'd in the Gemara composed or appointed Prayers. That the three first of these, and the three last respected the glory of God, the twelve other intermediate were spent on those prime things that were necessary, either to the whole People, or every particular man, (proportionable to which perhaps it is, that our Saviour who accommodated most institutions of his Baptisme and his last Supper, &c. to the customes of the Church, did also designe his prayer, as it is set downe in Matthew, though not according to the number of the Jewish prayers, yet to the generall matter and forme of them, the three first branches of it, and the conclusion, which may passe for three branches more, referring to the glory of God, and the other intermediate to our private and publick wants.) That these Prayers were to be learnt by every man, that the Prayers of the unskillfull might be as perfect as of the most eloquent. That every act of praying was begun with Psal. 51. 15. O Lord open thou our lips, and our mouthes shall shew forth they praise (the very forme of words still retain'd in Saint James his Liturgy, and in ours before the Introite) and concluded with Psal. 19. the last verse, Into thy hands, &c. That of these 18 Prayers no one was to be omitted, that if any other were added, they were counted of like free-will-offerings, as the other were answerable to the prescribed, and were called by that name. That the additions might be made onely in those Prayers which cencerne their owne wants, because those were capable of variation, but not to those that concern'd God. That on Sabbath and Feast. dayes no man might use a volunta-

P. 43.

P. 44.

P. 48.

P. 49. ry prayer, That about the time of the Jewes destruction Gama-
 P. 50. liel and his Sanhedrim added a 19th Prayer, and after him others,
 P. 55. so that at length the dayly service grew to an 100 Prayers. That
 it is likely that the Pagans came to use their set Formes in their
 Sacrifice also, (and perhaps the Mahumedans too) by the ex-
 ample of the Jewish Church, for which he there referres the
 Reader to many Bookes of the Learned. I conceive the autho-
 rity of this Gentleman hath not been despised by the House of
 Commons, and the Assemblers (when it hath chanced to a-
 gree with their designs or interest) and there fore I have thus
 farre, as an Argument *ad homines*, insisted on it.

§ 16.

3. The not only practice, but precept of Christ in the New
 Testament who did not only use himselfe a set form of words
 in prayer, three times together using the same words. *Mat. 26*
44. & upon the crosse in the same manner, praying in the Psal-
 mists words, only changed into the Syriack dialect, which was
 then the vulgar: but also commanded the use of those very
 words of his perfect forme, which it seems he meant not only
 as a patterne, but a forme it selfe (as the Standard weight, is
 not only the measure of all weights, but may it selfe be used)
Luc. 11 2. when you pray, say, Our Father, &c, which precept
 no man can with a good conscience ever obey, that holds all
 set formes necessary to be cast out of the Church.

§ 17.

4. The practice, not only of John the Baptist, who taught
 his Disciples to pray. *Luc. 11. 1* (which occasioned Christs
 Disciples to demand, and him to give them a forme of Prayer)
 but especially of the Apostles, of which we finde intimations
1. Cor. 14 26. when you come together every one of you hath a
 Psalm, which sure referres to some of the Psalmes of David
 or Asaph, used then ordinarily in their devotions, (and that
 as even now I said, authorized by the example of Christ him-
 selfe upon the Crosse, who it is thought, repeated the whole
22 Psalm, it is certain, the first verse of it, *My God My God why*
hast thou forsaken me) and so certainly a set forme, and that of
 Prayer too (of which thanksgivings and Prayes are a part.)
 But because every one had his severall Psalm, it is therefore
 reprehended by the Apostle, as tending to confusion, and by
 that

that consequence, Saint *Pauls* judgement is thence deducible for the joyning of all in the same forme, as being the onely course tending to *edification* in the end of that verse, and then sure 'twould be hard, that that which the Apostle conceived the only course for *edifying*, should now be *necessarie* to be turn'd out of the Church, as *contrary to edification*. Farther yet, 'tis cleare by text, that the Apostles when they met together, to holy duties (such are Fasting, Prayer, receiving the Sacrament) continued very long time, sometimes a whole day together. This being too much to be alwayes continued in the Church, and unsuteable to every mans businesse, is said to have beene the occasion that St *James* first made choice of some speciall Prayers most frequently by them used, which was after called his *Liturgie*, which (or some other in the dilguise of that) the Greeke Church still use on solemne dayes. This also being of the longest for every dayes use, St *Basil* is said to have shortned, and that againe St *Chrysostome*; how certaine these reports are, I shall not take upon me to affirme, but only adde, that the Greeke Church, who are most likely to know the truth of it by their records, doe retaine all these three *Liturgies*, and would loudly laugh at any man that should make doubt whether St *James*, St *Basil*, and St *Chrysostome*, were not the Authors of them. 2. That the judgement of that Church (if they are deceived also, & may not be thought worthy to be heeded by our Assemblers) is yet an argument of great authority to any prudent man, if not that these *Liturgies* were purely the same with those which were written by that Apostle, and those holy men, yet that there were such things as *Liturgies* of their penning. The like might be added of that short forme of St *Peters*, which alone they say was used in the Roman Church for a great while, till after by some Popes it was augmented, and the same of St *Markes* Liturgy. I am sure St *Augustine* speaking of some formes retained in the Church, and still to be found in our *Liturgy*, particularly that of *Sursum corda* Lift up your hearts, &c. saith, that they are *verba ab ipsis Apostolorum semperibus petita*, words fetcht from the times of the Apostles, which supposes that they did use such Formes.

And:

And for that particular mention'd by St *Augustine*, it is agreeable to the Constitutions of the Apostles, 1. 8. c. 16. (which collection if it be not so antient as it pretends, doth yet imitate Apostolicall antiquity) and so in St *James's*, and *Basils* and *Chrysostomes* Liturgy in the same words with our Booke as farre as to the word [*bounden*] and for many other such particular Formes used by us, we find them in *Cyrl of Hierusalems Catechisme*, one of the antientest Authors we have, and then that it should be necessary for the Church to turne out what the Apostles had thus brought into it, will not easily be made good by our Assemblers.

§ 18.

* The same *Constantine* in his palace imitating the orders of the Church, among other things, *εὐχαριστίας ἀποδόξας*, rendred Set Prayers, *Euseb. de vit. Const. l. 4. c. 17.* And so it is said of the Nobles about him, that they used *εὐχαρί βασιλεὺς φιλαί*, Prayer that the Emperour liked, and were all brought by him; *τὸν ὁρᾶν*, &c. to pray the same prayers all of them, even in private. c. 18.

5^{ly}. The practice of the universall Church from that time to this, which is so notorious to any that is conversant in the writings of the Ancient fathers, and of which so many testimonies are gathered together for many mens satisfaction by *Cassander*, and other writers of the *Liturgica*, that 'twere a reproach to the Reader to detain or importune him with testimonies of that nature. To omit the practice of * *Constantine*, who prescribed a forme for his Souldiers (a Copy of which we have in *Euseb. de vit. Const. l. 4. c. 20.*) I shall only mention two grand testimonies for set Formes, one in the 23 Canon of the third Councell of Carthage, *Quascunq; sibi preces aliquis describet non iis utatur, nisi prius eas cum instructoribus fratribus contulerit*, No man may use any Prayers which he hath made, unlesse he first consult with other learned Christians about them, and the other more punctuall, *Concil: Milev. c. 12. Placuit ut preces quæ probata fuerint in Concilio ab omnibus celebrentur. Nec alia omnino dicantur in Ecclesia, nisi quæ à prudentioribus tractantur, vel comprobata in Synodo fuerint, ne fortè aliquid contra fidem, aut per ignorantiam, aut per minus studium sit compositum.* It was resolv'd on, that the Prayers that were approv'd in the Councell should be used by all, and that no other should be said in the Church but those that had beene weighed by the more prudent, or approv'd in a Synod, lest any thing, either through ignorance or negligence should be done against the Faith. Instead of such Citations (and because whatsoever argument is brought from that Topick of Ecclesiasticall tradition, is now presently defamed

med with the title of Popish and Antichristian, because forsooth *Antichrist* was a *working* early in the Apostles time, and every thing that we have not a minde to in antiquity, must needs be one of those *workes*) I shall rather choose to mention another, as a more convincing argument *ad homines*, and that is

6th. The judgement and practice of the Reformed in other Kingdomes, even *Calvin* himselfe in severall ample testimonies, one in his Notes upon *Psal. 20. 1.* another in his Epistle to the *Protector*. I shall not give my selfe license to transcribe these, or multiply more such Testimonies, on'y for the honour not onely of *Liturgie* in generall, but particularly of our *Liturgie*. 'twill be worth remembring that *Gilbertus a German*, many yeares since, in a booke of his, propounds our Booke of Prayer for a sample of the Formes of the antient Church; And for the purity of it, and thorough Reformation, that *Cranmer* procured the King *Edwards* Common-Prayer-Booke to be translated into Latine, and sent it to *Bucer*, and required his judgement of it, who answer'd, that there was nothing in it, but what was taken out of the word of God, or which was not against it, *commode acceptum, being taken in a good sence*, some things indeed, saith he *qua nisi quis, &c. unlesse they be interpreted with Candor, may seeme not so agreeable to the word of God, and which unquiet men may wrest unto matter of contention.* As may be seene at large in *Bucers Scripta Anglicana*. Upon this occasion that Booke of King *Edwards* was againe survey'd, and in those particulars, that were Subject to such Cavills, corrected. After which time the quarrells about that Booke were generally with the Papists (not so much with the opposite extreame) and therefore *John Ould* in *Queene Maries* daies wrote against them in defence of it, and of the King *Edwards* Reformation. And *Cranmer* made a challenge, that if he might be permitted by the Queene to take to him *P. Martyr*, and foure or five more, they would enter the lists with any Papists living, and defend the Common Prayer-Booke to be perfectly agreeable to the word of God, and the same in effect which had beene for 1500 yeares in the Church of Christ. This for the reputation of the Book. Then for the fruit and benefit that by the use of it redounded to Christians,

§ 19.

Precum fol.
302. 312.

Acts & Mon.
pag. 1818.

take an essay by Mr *John Hullier*, Fellow of Kings Colledge in Cambridge, who was Martyr'd in *Queene Maries* dayes, *An.* 1557. and being at the stake among many other Bookes that were throwne into the fire to him, it happened that a Common Prayer-Booke fell betweene his hands, which he joyfully receiving opened, and read till the flame and smoke suffered him not to see any more, and then he fell to prayer, holding his hands up to Heaven, and the Booke betwixt his armes next his heart, thanking God for that mercy in sending him it, the relation is Mr *Foxes*, and from thence the plea authenticke, that *the tree that bare wholsome fruit, should not be cut downe by the Law*, *Deut.* 10. 20. even when Warre was to be made on a City, and as *Maimon* addes *l. de Idol.* though it were worshipt for an Idol, and if that which was then of so deare esteeme be now so necessary to be cast out, it is an ill indication of the times into which we are fallen.

§ 20.

7th. The reasons on which the very Heathens themselves tooke up the same practice, which was universall (it seemes) through all the World, more Catholicke then the Church it selfe. To this purpose beside those Authors which Mr *Selden* referres to, I shall onely adde these three testimonies, first of *Plato*, *l. 7. de leg.* where he commands. that *whatever Prayers or Hymnes the Poets composed to the Gods, they should first shew them to the Preists (as if they were in a manner leprous till then) before they publish them, lest they should aske evill things instead of good.* (an infirmity that these dayes are very subject unto) The second in *Thucyd.* *l. 6. p. 434.* *ἐν τῷ αὐτῷ βιβλίῳ ἡ δὲ ἐκείνῳ κήρυκος ἐπιτείνοντο.* Set formes for severall occasions, and a common joint sending them up to heaven. The third in *Alexander ab Alex.* *l. 4. c. 17.* that the Gentiles read their Prayers out of a Book before their Sacrifices, *No quid prapostere dicatur, aliquis ex scripto praire & ad verbum referre solitus est,* That the worke might not be done preposterously. Which two reasons of theirs, the one lest they should stray in the matter of their Prayers, the other lest offend in the manner, may passe for Christian reasons, as reasonable with us, as they were among them. And no necessitie that those reasons should be despised by us neither.

8. The

8th. The irrational conclusions, or shortnesse of discourse of those which are against set formes, especially in two things, the first observed by D. *Preston* (whose memory is, I hope, not lost among these Assemblers) and made use of in a Printed worke of his to the confuting of them. That while they in opposition to set Formes require the Minister to conceive a Prayer for the Congregation, they observe not, that the whole Congregation is by that meanes as much stinted, and bound to a set Forme, to wit of those words which the Minister conceives, as if he read them out of a Booke. 2. That the persons with whom we have now to deale, though they will not prescribe any *Forme* of Prayer, yet venture to prescribe the *matter* of it in these words, pag. 14. *the Minister is to call upon the Lord to this effect*, Now why the *prescription* of the *matter* is not the stinting of the Spirit, as well as the *forme of words* (unless the Spirit, like the Heathen Mercury be the God of eloquence, and be thought to deale in the *words* onely) or why the promise of *dabitur in illâ horâ*, *it shall be given you in that houre*, should not be as full a promise for *matter*, as for *expressions*; especially when that Text forbids care or provision, *μή, ἢ, ἢ*, not onely *how*, but *what* they should *speake*, and the promise is peculiarly for the *ἢ*, *it shall be given you what you shall speake*, and this is it, that is attributed to the Spirit, v. 20. (from whence if I should conclude, that the Holy Ghost taught the Disciples onely the *matter* of their answer; and they themselves were left to put it in *Forme of words*, there is nothing in that Text against that assertion; and that it was so in their penning of the New Testament, many probable Arguments might be produced if it were now reasonable.) and consequently, why the prescribing of one should not be unreasonable in them, that condemne all prescribing of the other, I confesse is one of those things, which my charity hath made me willing to impute to the shortnesse of discourse, because I am unwilling to lay any heavier charge upon it.

ἡ γὰρ τοῦ
λόγου, Α. Β. 14.
12.

Mat. 10. 19.

From all which considered, and a great deale more which might be added, from the usefullnesse of knowne Formes to those, whose understandings are not quick enough to go along with unknowne, and if they have no other, are faine oft times

to returne without performing any part of that so necessary duty of prayer in the Church, from the experience of the effects of the contrary doctrine, the many scandalous passages which have fallen from Ministers in their extemporay Prayers (of which meer pity and humanity, civility and mercy to Enemies, restraines us from inserting a large Catalogue) and the no manner of advantage above that which set Formes may also afford, but onely of satisfaction to the itching eare, exercise and pleasure to the licentious tongue, and the vanity of the reputation of being able to performe that office so fluently (which yet is no more then the *Rabbins* allow *Achitophel*, that he had every day three new Formes of prayer) or of having a plentiful measure of the Spirit, which is beleev'd to intule such eloquence, I shall now conclude it impossible that any humane eye should discern a *Necessitie*, in respect of Ecclesiasticall policy, or edifying the Church, why all *Liturgie* should be destroyed, not wash't nor purg'd with Sope, such any *Reformation* would be, but torne and consumed with nitre, for such is *abolition*, why it should suffer this *Ostracisme*, (unlesse as *Aristides* did for being too vertuous) be thus vehemently first declaimed, and then banish'd out of the Church.

§ 23.

P. 10.
De div. Off.
c. 10.

Secondly, for outward bodily worship 'tis particularly prohibited by the *Directory* at one time, at the taking of our seats or places when we enter the *Assemblee*, (directly contrary to that of *Isidor*, *si quis veniat cum lectio celebratur adoret tantum Deum*, if any come in when the Lesson is a reading, let him only performe adoration to God, and hearken to what is read) and never so much as recommended at any time, nor one would thinke, permitted in any part of their publick service, like the *Persians* in *Strabo* l. 15. that never offer'd any part of the flesh to the Gods in their sacrifices, kept all that to themselves, *πῆς θεοῖς ἕδν* *ἐσθλὰς τε καὶ ἁγνὰς*, supposing the Gods would be content with the soules, which in the blood were powred out and Sacrificed to their honour, *πῆς γὰρ ψυχὰς παρὰ τὸ ἵερὸν δίδου τὸν θεόν, ἀλλ' οὐδ' ἐσθλὰς*, they said that the Gods wanted and desired the soules for a sacrifice, but not any thing else; of which people *Heraclitus*, l. 1. hath observed that they had neither Temples nor Altar,

Altar, and laugh'd at them which built either, but went to the top of some hill or other, and there sacrificed; preferring such naturall Altars before any other. The former of these is the avowed Divinity of these men (& might perhaps have been attended with the latter too, were it not that there be so many Churches already built conveniently to their hands.) In stead of which, our *Liturgy* hath thought fit not only to recommend but prescribe bodily worship, first by directing in the *Rubricke* what part of service shall be performed kneeling, then by reading the *Venite*, where all encourage and call up one the others *to worship, and fall downe, and kneele, &c. to worship, i.e. adore*, which peculiarly notes bodily worship, and so surely the *falling downe, and kneeling before the Lord*. And of this I shall say, that it is 1. an act of obedience to that precept of *glorifying God in our bodies, as well as soules*, 2. a transcribing of Christs copy, who *kneeled*, and even prostrated himselfe in prayer. of many holy men in Scripture, who are affirmed to have done so (and that affirmation *written for our example*) and even of the *Publican*, who though standing, yet by *standing a far off, by not looking up, by striking his breast*, did clearly joyne bodily worship to his prayer, of [*Lord be mercifull to me a sinner*] used at his coming into the Temple, and in that posture thrived better then the *Pharisee* in his loftier garbe, *went away more justified*, saith our Saviour, as a vessell at the foot of a hill, will (say the Artists) receive and containe more water, then the same or a like vessell on the top of it would be able to doe (and he that shall doe the like, that shall joyne adoration of God, and nothing but God, to the use of that or the like fervent ejaculation at his entrance into Gods house, will sure have Christs approbation of the *Publicans* behaviour, to justify him from any charge of Superstition in so doing) and besides 3. the most agreeable humble gesture, and so best becoming, and * evidencing and helping the inward performance of that most lowly duty of Prayer, and consequently that it may be charg'd with blasphemy, as well and as properly, as with superstition, and probably would be so, if the latter were not the more odious of the two: and indeed

Vide Clav. in
Sac. Bosc. c. 1

* Cum hi me-
tus corporis fi-
eri nisi motu
animi pœce-
dente non pos-
sint, eisdem rur-
sus exterioribus
sibiliter factis
ille interior in-
visibilis auge-
tur. Aug. l. de
cura pro mor. 9.

why kneeling or bowing should be more lyable to that censure, then either mentall or orall prayer, there is no reason imaginable, it being as possible that one may be directed to a false object (and so become Idolatrous, or superstitious in the true notion of those words (as they denote the *worship of Idols, or dead men, daemones, or superstites*) as the other, and (for the improper notion of *Superstition*) the one againe as much capable of being an excesse in Religion (the mind or tongue being as likely to enlarge and exceed as the body) or of using a peice of false Religion, as the other, the bodily worship duly performed to God, being the payment of a debt to God (and no doubt acceptable, when 'tis paid with a true heart) and no way an argument of want, but a probable evidence of the presence and cooperation of inward devotion, as I remember *Nazianzen* saith of his Father, *Or. 8.* πάλυς τὸ φαυλόμενον, πλεονότερον δὲ καὶ κρυπτόμενον, *he shewed a great deale in the outside, but kept the greater treasure within in the invisible part.* And on the other side, the stiffenesse of the knee, an argument of some eminent defect, if not of true piety, yet of somewhat else, and Christs prediction, *Joh. 4.* that the time should come that the worshippers should worship God in spirit and truth, (being not set in opposition to bodily worship, but to the appropriating it to some singular places, *Jerusalem, or that Mountain*) not producible as any apology or excuse for such omission. To these brieft intimations I shall need adde no more, when the conclusion that I am to interte is so moderate, being only this, that it is not necessary to turn all bowing, or kneeling, or bodily worship out of the Church, (were there any superstition in any one or more gestures, this were too great a severity, to mulct the Church of all, above the proportion of the most unlimited arbitrary Court, whose amercements must alwaies be within the compasse of *salvo contentamento*, which this will not be, if there be no competency of bodily worship left behind) and that the *Liturgie* doth better to prescribe it at fit times, then the *Directory* to omit all mention of it at all times, unlesse by way of dislike and prohibition. Which conclusion will be the more easily evinced against them, by asking them whether in their Family-Parlour-

Parlour-Prayers; or in their private Closet-Prayers, they doe not approve and practice that gesture; which as I beleieve in charity they doe, so I must from thence inferre, that by them *the House of God*, is the onely place thought fit to be *despised*. And if it be replied, that the *Directory* forbids not kneeling, but onely commands it not, leaving it free to use or not to use, I answer, 1. That the effect of this liberty is very remarkable among them, and equall to that of a prohibition, no man almost of their perswasion ever kneeling in their Churches. 2. That the never so much as *recommending* it, is very neare a *forbidding* of it. 3. That *bowing* or *adoration* is directly forbidden once (which, by the way, is as much the defining of a Ceremony, viz. that of standing or going upright, and so as contrary to the Independents perswasions, and to the great clamorous complaint for *Liberty* in Ceremonies, as any prescription of *kneeling* or *bowing* can be.) 4. That kneeling also is at the receiving of the Sacrament forbidden, by necessity of consequence, sitting being prescribed, and therefore that that reply or excuse is false also. And so now what *speciall advantage* this is like to bring in to this Church of ours, to have the Bodies of negligent, or prophane, or Factionous men left (without any so much as an admonition) to their owne inclinations, and so what depth of Ecclesiasticall policy there was which made this change so *necessary*, I desire may now be judged.

Thirdly, *For uniformity in that Service*; (which our *Liturgie* labours to set up, by prescribing the manner of it, but the *Directory* hath taken away by leaving all to the chance of mens wills, which can no more be thought likely to concur in one forme, then *Democritus's Atomes* to have met together into a world of beautifull Creatures, without any hand of providence to dispose them) it hath certainly the approbation of all wise men, and command of *S^t Paul*, 1 Cor. 14. 40. in that grand place, *Let all things be done decently and in order*. Of which I conceive the cleare importance to be, that all be done in the Church according to *custome* and appointment. The former implied in *εὐμενίας*, (custome being the onely rule of decency,

decency, and therefore the indecency of wearing long haire, is proved by being against *nature*, i.e. saith *Snidas* in the Scripture phrase, *ὑποὺς οὐκ ἔστιν*, a custome of some continuance in that place, and thereupon Saint *Paul* thinks it enough against an Ecclesiasticall usage, and that which might supersede all strife about it, 1 *Cor.* 11.16. [*we have no such customes, &c.*] and the latter in plain words *κατὰ τάξιν*, according to order or appointment (for so the words literally import) and then upon these two grounds is uniformity built, and necessarily results, where all that is done in the Church, is ruled by one of these by custome, or by Law, which being here commanded by Saint *Paul*, is a proof of the more then lawfulness of *τάξις* prescription of Ceremonies in a Church, and of uniformity therein. And then what necessity there is or can be that St *Pauls* command shall be so neglected, all care of uniformity so disclaimed, all *τάξις*, constitution, or ordinance, for any ecclesiasticall matter (unlesse their ordinance against all such constitutions) so solemnly disavowed, it will be hard to imagine, or guesse, unlesse it be on purpose to observe M. *Prynnes* rule of *Conforming the Church to the State*, to fill one as full of disorder and ἀταξία, and confusion as the other. I remember a saying of *Socrates* which *Plato* and *Cicero* record from him, *Mutat à Musicâ mutantur & mores*, that the change of a kinde of Musicke, had a great influence on mens minds, and had a generall change of manners consequent to it, I conceive uniformity in Gods service to be parallell to Musicke, being it selfe an outward concord, or harmony of the most different affections; and that that should be not only changed, but lost, I cannot understand any necessity, unlesse it be that some such like effects may be wrought in Religion also.

§ 25.

For the Fourth, the Peoples bearing some part in the service (whether by way of response in the Prayers, and hymnes, or by reading every other verse in the Psalme, mentioned in *Theodore's* story l. 2. c. 24. where speaking of *Flavianus* and *Diodorus*, he saith of them, ἔτι περὶ διὰ διελόντες τὸς τῶν ψαλλόντων χοῖρος ἐν διασχυῖς ἄθεν Δανὶκὴν ἐδίδαξαν μελωδίαν, &c. they divided the Quire of Singers into two parts, and appointed them

them to sing the *Psalmes successively*, which custome began by them (who, saith he, were admirable men, and labour'd exceedingly to stirre up all men to Piety, and to that end invented this) *δεδραμε παντος κατελαβε της οικουμένης τετρατα*, prevail'd over the whole world, or by way of mutuall charity, returning a Prayer for the Priest, who began one peculiarly for them; which *Innocentius* referres to, in his letter to *Aurelius* and *Augustine*, calling them *communes & alternas preces*, to which he there attributes more force, *quàm privatis*, then to private, or by way of following the *Presbyter* in Confession of sinnes, both at the beginning of the *Service*, and before the *Communion*; or in Profession of Faith in the *Creeds*, wherein every the meanest Christian is to have his part;) it is certainly designed by the Church, from the example of pure antiquity, to very gainfull uses, to quicken devotion, which the length of continued hearing may have leave to dull and slacken, and to recall those thoughts which may upon the like temptation have diverted to other objects; in a word, to engage every one to be made no idle or unprofitable Spectator of the *Service*: and as long as there is still need of that helpe to these so necessary ends, and not the least shew or pretence of objection against it, how necessary it can be to reject it wholly, and lay all the taske upon the Priest, and not require so much as an *Amen* (which it seemes was in fashion in *S^t Paul's* time) of the *idōtes*, or *Lay Person*, I leave to the most prejudicate Reader to give sentence for me.

As for the *Letany*, wherein the *People* are more exercised then in any other part of the *Service*, 'tis certainly designed to make it more proportionable to the title bestowed on it by the Antients of *ἐκτενής ἐυχῆς*, earnest or intense Prayer, and in *Methodius*, *ἐκτενείς δαίσεις*, earnest Petitions, (and in the Greek *Liturgies* simply *ἐκτενής*, intense or earnest) from *Act. 12.5. Luc. 22.44*. This continuall joyning of the people in every passage of it, tending very much both to the improving and evidencing that fervor and intension, which can never be more necessary then throughout that *Service*; of which I shall in passing say these three things, and justify them against any

E

gaine.

gaine-fayer, that there is not extant any where, 1. a more particular excellent enumeration of all the Christians either private or common wants, as farre as is likely to come to the cognisance of a Congregation; nor 2. a more innocent blamelesse Forme, against which there lyès no just objection, and most of the unjust ones that have been made, are reproachfull to Scripture it selfe, from whence the passages excepted against are fetcht, as that particularly of *Praying for Gods mercy upon all men*, from 1 *Tim.* 2. 1. nor 3¹. a more artificiall composition for the raising that zeale, and keeping it up throughout, then this so defamed part of our *Liturgy*; for which and other excellencies undoubtedly it is, (and not for any Conjuring or Swearing in it) that the Devill hath taken care that it should drinke deepest of that bitter cup of Calumny and Revileing, which it can no way have provoked, but onely as Christ did the reproach of the diseased man, *What have I to doe with thee? &c.* when he came to exorcize and cast out the Devill that posselt him. And for this to be throwne out of the Church, sure there is no other necessity, then there was that there should be *Scandals and Heresies* in it, onely because the Devill and his Factors would have it so.

§ 27.

5. For the *dividing of Prayers into divers Collects or Portions*, and not putting all our Petitions into one continued Prayer, these advantages it hath to give it authority, 1. the practice of the *Jewes*, whose *Liturgy* was dispented into *Lessons, &c.* and 18 *Collects*, or short *Prayers*. 2. the example of Christ prescribing a short Forme, and in that, saith St *Crysostome*, διδάξατε ἡμᾶς αἰτεῖν ἐν ᾧ, teaching us the measure or length due to each Prayer of ours, *Hom: de Anna. f. 965.* and setting a marke of *Heathenisme*, *Mat. 6.* and of *Pharisaisme*, *Mat. 23. 14.* on their long *Prayers*. 3. the advice of the *Antients*, who tell us St *Peters* Forme, used for a great while in the *Roman Church*, was a short one, and that *Christ* and Saint *Paul* commanded us to make our *Prayers*, βραχείας καὶ πυκνὰς, καὶ ἐξ ὀλίγων διαλειμμάτων, short and frequent, and with little distances betweene. And so *Epiphanius*, *Εὐν. π. orat. c. 24.* directs to offer our Petitions, καὶ πάντως πυκνότητος, with all frequency; and *Cassian*,

Crysost. Ib.

Cassian, de instit. mon. l. 2. c. 10. from the universall consense of them, *Utilius censent breves orationes sed creberrimas fieri, The way that is resolved to be most profitable, is to have short Prayers, but very thick or frequent.* And he addes a consideration which prompted them to this resolution, *Ut Diaboli insidiantis jacula succinctâ brevitate vitemus, That by that meanes the Diuells darts which he is wont to finde and steale his time to shoot in to our breasts, may by the brevitie of our Prayers be prevented.* To these many more might be added, but that the no-advantage on the other side above this (save onely the reputation of the labour and patience of speaking or hearing so much in a continued course, in one breath as it were) will save us the paines of using more motives to perswade any, that sure it is not *necessarie* to exchange this pleasant easy course of our *Liturgy*, for the tedious toylsome lesse profitable course in the *Directory*.

6th. For the *Ceremonies used in the severall Services*, much might be said, as particularly for that of *kneeling* (in opposition to *sitting* at the *Lords Supper* designed in the *Directorie*) 1. that it is agreeable to the practice of all Antiquity, who though they *kneeled* not, because the Canon of the Councell of *Nice*, obliged all to *stand in the Church*, betweene *Easter* and *Whitsun-side*, or on the *Lords day* all the yeare long, (which by the way absolutely excludes *sitting*, as also doth that saying of *Optatus l. 4.* That the People may not sit in the Church, and of *Tertullian, l. de Orat: c. 12.* That 'twas an Heathen custome to sit in the Church, and therefore ought to be reprehended;) yet used the Prayer-gesture at receiving, i. e. bowing their bodies and heads, which the *Fathers* call adoration: *kissing of the hand*, is the propriety of the *Latine* word, but the ordinary denotation of it, *bowing the body*, the *genuivm*, which is more then the former, the *cultus major*, among the Learned; For as *Herodotus* observes of the *Easterne Nations*, that the manner of equall was to *kisse one another at meeting*, of inferiours to *kisse the hand of the Superiour*, but of the *Suppliants* or *Petitioners*, that would expresse the greatest humility to *bow themselves* before him, so was this last of the three continued among

§ 28.

Populus in Ecclesijs sedent potestatem non habet. Ideo reprehendi meretur, quia apud Idola celebratur.

the primitive Christians in their Services of the greatest piety and humility, *Climacus*, p. 298. *τὸ δὲ ποῦν δὲ δύνανται προσκυνῶν*, when I receive I worship, or adore, agreeable to which the great men in the French Churches, who receive it passing or going (a meere Egyptian-Passeover custome) doe first make a lowly cringe or curtesie before they take it in their hands, 2. that Christ's Table-gesture at the delivering it, is no Argument for sitting, both because it is not manifest by the Text that he used that, save onely at the *Passeover*, from which this *Supper of the Lord* was distinct, and was celebrated by blessing, and breaking, and giving the bread, &c. to which some other gesture might be more proper, and more commodious, and because Christ's gesture in that is no more obligingly exemplary to us, then his doing it *after Supper* was to the Apostles, who yet did it *Fasting*. *Act. 13. 2.* and generally took it before the *agape*, and as by *Plinies* Epistle it appeares, so early in the morning, that the Congregation departed and met againe, *ad capiendum cibum promiscuum*, to take their meales together, As also 3. that the contrary gesture of sitting, as it was, not many yeares since, by a full Synod of Protestants in *Poland* forbidden, if not condemned, because they found it used by the *Arrians*, as complying with their opinion, who hold our Saviour to be a meer Creature, so is it now profest by some of our late *Reformers* writings to be a badge and cognisance of their beleeving in the infallibility of Christ's promise of coming to reigne on this Earth againe, and take them into a familiar and (a kinde of) equall conversation with him, the Doctrine of the *Millenaries*, once in some credit, but after condemn'd by the Church, and though favoured by some Learned men, both antiently and of late, is not yet sure cleare enough to come into our *Creed* or *Liturgy*: or to be profest and proclaimed by that gesture, when ever we receive the *Sacrament*. The evidence or prooffe of it being primarily that in the *Revelation*, which by the rest of that Booke I am very apt to suspect may signifie any thing rather then what the letter of the words imports to us at the first veiw of them. But I shall not enlarge on this, nor the other Ceremonies mention'd, but referre the Reader

Reader to the Learned Satisfactory unanswer'd labour of Mr Hooker, on these Subjects, and then aske him when he hath read him, 1. whether he repent him of that paines, 2. whether in his Conscience he can thinke it *necessary*, or tending to edification to cast all these causelessly out of this Church, or the whole *Liturgie* for their sakes.

Now for those things that are more intrinsecall to the *Liturgie*, and parts of the *Service*; as

§ 29.

1. For the pronouncing of *Absolution*, which Christ so solemnely intated on the *Priest* in his Disciples (by three severall acts, 1. unto *Peter* as the mouth of the Apostles, *Mat.* 16. 19. then by way of promise to them altogether, *Cap.* 18. 18. then by way of actuall intating it on them *breathing* that power and the *Holy Ghost* on them together, *John* 20. 23.) and which is so distinctly named by *St James* c. 5. 15. in the case of sicknesse, ἀφεθίςται αὐτῷ, (not as we render *they shall be forgiven him*, as if it were ἀφεθίσσεται, and belonged onely to God's act of pardoning, but) impersonally *Absolution shall be given him*; and so constantly preserved and exercised in the universall Church in publick and private, and approv'd as farre as our *Liturgie* uses it) even by those who affirm that power in the Minister to be *only declarative*, that any man conversant either in the *Gospel*, or writings of the *Fathers*, or moderne *Authors*, or that hath but seene *Knox's Scotch Liturgy*, and observ'd that part of it, about the receiving of *Penitents*, would be amazed to see a *Directory for the publicke worship of God* (which is a large phrase and conteines the whole Office of the *Priest*) and in it a Title for the visitation of the sicke, and yet finde never a word about *Absolution*, no not in case of scruple, doubt, or temptation, pag. 67. or the death bed it selfe. This exercise of those *Keyes of the Kingdome of Heaven*, i. e. of the Church this pronouncing of God's pardon, and actuall giving the Pardon and Peace of the Church to all her penitent Children, especially that more particular act before the Communion, and on the Bed of sicknesse, is, beside the obedience to Christ, so necessary an expression of Christian charity in every Church to its poore members, and the denying of it, where it is due, so barbarous an inhumanity

(which yet I hope no man shall be the worse for, but those that do deny it) that as the turning of *Publike Censures* out of this Church, is a rare example of despatch unto Christ's command, (there being no *Nationall Church* from Christ's time to this to be found without it, till this of ours for these last three yeares) so the sending of *Absolution* after it, and the affirming it to be necessary to be done, and appointing all foot-steps of it to be turn'd out of the *Service*, is a peice of *disorder*, as contrary to *Charity* as to *Piety*, to *Reason* as *Religion*, this being so farre from the blame of an exuberancy in our *Service*, that there is more reason to wish that there were more of this nature, then that that, which we have already, were omitted.

§ 30.

2. For the *Hymnes of the Church*, it will not be amisse perhaps to give you first the true notion of the word; there being among the *Hebrewes* three sorts of Songs, 1. *Mizmor*, a *concise or short verse*, 2. *Tehillah*, *Praise*, celebrating or deprecating of God, and 3. *Schir*, a *Canticle*, as the word is used in the title of that *Song of Songs*. And answerable to these three, we have *Col. 3. 17.* *ᾠμῆς, ὕμνους*, and *ὕμνους*, *Psalmes* and *Hymnes*, and *Songs*, where the word *Hymne* is answerable to the second of these, a praying and magnifying of God in and for som of his most remarkeable acts of mercy and power. Thus was it the dictate even of nature it selfe among the Heathens, to imploy a great part of their Poetry, i. e. their *Piety* (for so *Orpheus* the first and most famous Writer of *Hymnes*, was called *Theologus Poeta*, a Poet that was a Divine also) in framing of *Hymnes* to their Gods, though those of *Museus* and *Linus*, the other two *Theologi Poeta*, are not now to be met with. The like we have still of *Homer* also, and I remember *Galen* the famous Physitian, in one of his Bookes *De usu partium*, describing the composure of the Foot, breakes out of a suddaine into an excellent acknowledgement, which he calls *ὕμνον ἀληθινόν τῇ δημιουργῶντος ἡμῶν*, a true *Hymne* in laud of that God which made these curious bodies of men. This duty of naturall *Piety*, *Christianity* certainly hath not obstructed, but elevated it to a farre higher pitch by superadding that greatest obligation taken from the *Redemption of mankind*, to that old one of the

the *Creation*. And thus in all Ages of the Church some *Hymnes* have beene constantly retained to be said or sung in the Churches, I meane not onely the dayly lections of the *Psalmes of David* (which yet this *Directory* doth not mention, but onely commands a more frequent reading of that Booke, then of some other parts of *Scripture*) nor the singing of some of those *Psalmes in Metre*, (which yet this *Directory* doth not prescribe neither, save onely on dayes of *Thanksgiving*, or after the Sermon, *if with convenience it may be done*, making it very indifferent, it seemes, whether it be kept at all in the Church or no, unlesse on those speciall occasions.) But the alternate reading of the *Psalmes* both by Priest and people, (*Psalmi ab omnibus celebrentur*, *Let the Psalmes be said by all*, in the *Milevit: Conc. Can. 12.*) the constant use of some speciall *Psalmes*, as the *Introite*, and of other more purely Christian *Hymnes*, either framed by holy men in the *Scripture* in reference to *Christ's Incarnation*, or by the Church since on purpose to blesse and praise God for his mercies in *Christ*, which sure deserve a dayly celebration from every Christian, as well and as richly as any *Victory* over Enemies, though it be one of theirs over the King himselfe, can deserve of them upon any such day of *Thanksgiving*. Of this kinde is the *Te Deum*, a most Divine and admirable Forme, called antiently, *imnū*, a triumphant Song, generally thought to be composed by Saint *Augustine*, and St *Ambrose*, on the day that St *Ambrose* baptized St *Augustine*, and fitted to that purpose with an acknowledgement of the *Trinity*, in reference to Saint *Augustines* conversion from *Manichaisme*. If this be true, then sure is it one of those, the repeating of which mooved St *Augustine* to so much passion, that he saith in his *Confessions*, l. 9. *Quantum fleui in hymnis & Canticis Ecclesia tua*, that and the like *Hymnes* of the Church fetcht many teares from him. Of which I shall onely say, that to any man that hath but an humble, faithfull, thankfull fervent heart to go along with it, it is as Christian a peice of prayse and prayer, as any humane penne could contribute toward the publike worship of God. which he that hath had the use of in the Church, and now thinkes fit to banish out of it,

Telman in Ba.
fil. T. 1. p. 795.

It, shewes his owne former coldnesse and non-proficiency under that meanes of grace, and that he never joyned in it with any zeale or earnestnesse, or else his retchlesse ingratitude to the Church which hath allow'd him the benefit of it.

§ 31.

The like might be added of those two other in the administration of the Sacrament of the Lord's supper, the former before the Sacrament beginning with *Lift up your hearts*, and ending with the *Holy, holy holy, Lord God of Hosts. &c.* a forme to be found with little variation, both in *St Jameses*, *St Basils*, and *St Chrysostomes* Liturgy, the other, after the Sacrament, *Glory be to God on high, &c.* called antiently *hymnus Angelicus*, the *angelicall hymne*, from the first part of it which was sung by *Angels*, and both these such antient, pure, excellent composures in themselves, and so fitly accommodated to the present business, and all that I have named, so farre from any appeareance of evill, so free from any the least objection of any the most petulant malicious calumniator (as farre as I yet ever heard) so well-becoming a congregation of Saints, who by praying God in the Church, should practice before hand, and fit themselves for the singing of *Hallelujahs* perpetually in heaven, and in the meantime beare the Angels company here (who Saint *Chrysostome* tells us, sing all the hymnes with us) that 'tis little better then fury, (savouring much of the temper of that *evill spirit on Saul*, that was exercised with *Dauids Musicke*, and therefore may be allowed to have malice to that and the like ever since) to thinke it necessary to throw this peice of heaven out of the Church.

μελ' ἀγγέλων
αἰδώς, μελ' ἀγ-
γέλων ὕμνους.
1. 4. p. 753. l.
40. edit. Savil.

§ 32.

3. For the *Doxology* so constantly annexed to many parts of our service, in these words, (wherein the people either are to begin or answer) *Glory be to the Father, &c.* It is an antient peice of very great consideration, the former versicle of it being, as 'tis affirmed by good authorities, composed by the first Councell of *Nice*, and appointed by them to be used in the Church, as a *lesser Creed*, or *confession of the Trinity*, and *ὁμοουσία*, *Consubstantiality* of the Sonne and Holy Ghost, with the Father (at which it hath therefore antiently beene the custome to stand up, *confession* of God, being a praying of him

him (as the word in other Languages imports) to which therefore that posture is most due) which may well passe for no fable, because 'tis clear, that soon after that time, *Flavianus* sang it aloud in the Church of *Antioch*, as appears by ^a *Zozomen*, and ^b *Theodoret*, (and if we may believe ^c *Nicephorus*, *St Chrysostome* join'd with him in it;) Of this *Philostorgius* the *Arian Historiographer* tells us, *An. 348. Flavianus* having gotten a Congregation of Monkes together, *πρῶτος ἀνεβόησε*, was the first that began that forme of *Doxology*, others using that other Forme of *δοξα πατρὶ δι υἱῷ ἐν ἁγίῳ πνεύματι*, *Glory to the Father, by the Sonne, in the Holy Ghost*, making the Sonne inferiour to the Father, and the Holy Ghost to the Sonne, as *Eunomius* and *Eudoxius* did, which it seemes *Philostorgius* himselfe most approv'd of, (*ταύτην μᾶλλον τὴν ἐκφώνησιν ἐμπολάζειν*, saith his Epitomator of him) others (not as *Gotofred* mends his Copy, and reads it, *δοξα πατρὶ ἐν υἱῷ καὶ ἁγίῳ πνεύματι*, but as the *Oxford Manuscript*) *δοξα πατρὶ καὶ υἱῷ ἐν ἁγίῳ πνεύματι*, *Glory to the Father, and the Sonne in the Holy Ghost*. These two severall Formes, and some say a third [in the Sonne and the Holy Ghost] were it seemes proposed against *Athanasius* in the Councell of *Antioch*, *An. Dom. 341.* and by men of severall perswasions used in the Church of *Antioch*, as a Character, by which *τὴν οἰκείαν σεβασίαν ἐπεδείκνυντο*, they exprest their severall opinions, saith *Zozomen*, *l. 3. c. 19. & l. 4. 27.* and by so doing, *πρὸς τὴν οἰκείαν δόξαν καθέκαστον τὸ λαλλόμενον*, every one applyed the Psalm or Hymne (to the end of which, as now with us, it was, it seemes, then annexed) to his opinion. In which narration of *Philostorgius*, we have no reason to suspect any thing, but the *πρῶτος ἀνεβόησε*, that *Flavianus* was the first that sang it, wherein his favour to the *Arians* might make him partiall, or the truth might be, he was the first that sang it at *Antioch*, for there *Athanasius* was in a Councell condemn'd, and so still the Forme might in other places be used more antiently. This first verse being on this occasion brought into the Church as a testimony, and Pillar of the Catholick verity against the *Arians*, and annexed by antient custom to the end of the *Psalms* in the *Liturgy*, *St Jerome*, or some body before him, being moved by the noise

of the *Macedonians* (who excepted against that part of it concerning the *Holy Ghost*, affirming that that Doctrine of the Divinity of the *Holy Ghost* was novell) is said to have been the Author of adding the other verse or line to the former, in opposition to them, *As it was in the beginning, &c.* to signifie this to be the antient Catholicke, no new private doctrine or opinion; and yet that it was very neare, if not as antient as the former may be gueſt by what *Theodoret*, l. 2. c. 24. ſaith of *Leontius Biſhop of Antioch*, that he was wont to ſay to himſelfe the *Arrian Doxology* ſo ſoftly, that no word could be heard by him that ſtood next, but εις τὰς αἰῶνας τῶν αἰώνων for ever and ever, (the cloſe of the ſecond line) and this ſaith he, while *Flavianus*, who oppoſed him, was a Lay-man. And if this be a time wherein ſuch Formes as theſe, (which beſides giving glory to God, doe ſecure and defend the Catholick Doctrine of the *Trinity*, againſt all antient or moderne *Arrians* and *Macedonians*) are neceſſarily to be caſt out, as hinderances to growth and edification, ſure the deſigne is onely to plant Heresies in the Church (to which alone that may prove impediment) but nothing elſe.

§ 33.

Having ſaid this, 'twill not be needfull to adde concerning the fourth head, more then onely the acknowledgement of my wonder and aſtoniſhment, why the ſame calamity and tempeſt that carried away this *leſſer Creed*, ſhould alſo be able to raiſe ſo fierce a Torrent, as to drive and hurry with it the *three larger Creeds alſo*, eſpecially that not onely of the *Nicene Fathers*, out of the *Apoſtles* themſelves; Againſt the matter of which I have not heard, that the *Presbyterians* have any objection, and ſure the *Beaſ-mans* Divinity, that turns the *Creed* into a *Prayer*, hath not concluded the uſe of it to be a ſtinting of the *Spirit*. What the effect of this part of Reformation is likely to be, will not be hard to divine, even *Barbariſme* and *Atheiſme* within a while, the turning *God* and *Chriſt*, and all the *Articles of the Creed* out of mens braines alſo, and not (as yet it is) onely out of their hearts; what is the neceſſity of doing it, will not ſo eaſily be reſolved even by him that hath imbibed the *Aſſemblers* principles, unleſſe it be
to

to gratify the *Separatists*, who are profest denyers of one Article, that of the *Holy Catholick Church*, resolving the end and the effect of the *Holy Ghost's* descent to have been onely to constitute particular *Congregations*, and none else. As for the great patterne of the *Presbyterians*, the practice of *Geneva* or *Scotland*, that appeares by *Knox's Common Prayer-Booke*, to have allowed a set Forme of *Confession of Faith*, and designed it for the publick use as the first thing in that *Booke of Prayers*, though the truth is, the *Apostles*, or other antient *Creeds* being set aside, one of the *Geneva* forming is faine to supply the place of them, which yet by the setting the severall parts of the *Apostles Creed* in the margent, both there and in the order of *Baptisme*, appeares rather to be an interpretation of it, and so still the *Separatists* must be the onely men in the Church fit to be considered, or else apparently there is no such *Politick* necessity of this neither.

§ 34

For the fifth thing, the so frequent repetition of the *Lord's Prayer*, and *Prayers for the King in our Service*, this account may be breifly given of it. For the former, that in our *Common-Prayer-Booke*, there be severall Services for severall occasions, of the *Sacraments*, &c. for severall dayes, as the *Letany*; for severall times in the day, not onely *Morning* and *Evening*, but one part to be said *earlier* in the morning, and then toward *noone* a returne to another part, (as the antient *Primitives* had three Services in a forenoone, 1. that for the *Catechumens*, consisting of *Prayers*, *Psalmes*, and *Readings*; then a 2. for the *Penitents*, such as our *Letany*; and a 3. for the *Fideles*, the Faithfull, our *Communion Service*;) and even that which is assigned to one time so discontinued by *Psalmes*, and *Hymnes*, and *Lessons*, that it becomes in a manner two Services, clearly two times of *Prayer*. Now our Saviour commanding, *when you pray, say our Father*; we have accordingly so assigned it, to be once repeated in every such part of Service, and I remember to have heard one of the gravest and most reverend men of the Assembly, being asked his opinion about the use of the *Lords Prayer*, to have answer'd to this purpose, *God forbid that I should ever be upon my knees in Prayer, and rise up with-*

out adding Christs forme to my imperfect petitions. And where as this *Directory* is so bountifull, as to recommend this Prayer to be used in the Prayers of the Church, and yet so wary as but to recommend it, it is thereby confest that it is lawfull to retaine a set Forme, (for that is surely so, and then the often using of a lawfull thing will not make it unlawfull) but with all that Christs command in point of his Service shall no more oblige to obedience, then the commands of men, for if it did, this would be more then recommended. And now why that which may, say they, *commendably* (must, say we, *necessarily* in obedience to Christ) be used in the Prayers of the Church, and being repeated oftner then once, shall be usefull to him who was not come at the first saying, or may be said more *attentively* by him who had before beene too *negligent*, shuld be *necessary* to be used but once, when all mens zeale or understanding of so divine a Forme, or perhaps *presence* at that part of the Service, shall not *necessarily* goe along with it, I leave to more subtile Diviners to instruct us. This I am sure of, that God hath made a peculiar promise to *importunity in Prayer*, to a comming often to him on the same errand, and *Luk. 18. 5.* by a phrase in the Parable seemes to say, that he that comes oft to God in this manner, will at length *force him to shame*, if he doe not grant his Petition, for that is the meaning of ἐπιπομπάζειν. And from thence the Fathers use a bold phrase in their *Liturgies*, σὲ διαπομπῶ πρὸς μόνον ἀγαθόν, *I put thee to shame, i. e. importune thee, Basil. in Liturg:* and in the *Psaltery of the Greek Church*, which hath many Prayers mixt with it, ὦσα γὰρ κῆρε ἐν μὴ διαπομπῇ ἀπὸ τῆς ἰδίας ἀγαθότητος. *unlesse thy owne goodnesse put thee to shame, &c.* Now that this will not be subject to the censure of *vaine repetitions*, *Mat. 6. 7.* which is the onely exception made against it, (if the example of *David*, *Psal. 136.* be not sufficient to authorize the *repeating* any Forme often, which is as faultlesse as that was) might largely be evidenced, 1. by the nature of the word βαρλολογία, there used, which both *Hesychius* and *Suidas* apply to another matter, and explaine it by πολυλογία, and ἀργολογία, and ἀκυρολογία, *long, idle, unseasonable formes*, such as *Battus* used in his μαχροὶ καὶ πολυ-

ἄλλοι ὕμνοι ταυτολογίας ἔχοντες, his long-winded Hymnes so full of *Tautologies*, which Munster therefore rendreth לא תרבה את רבך doe not multiply words, unprofitably or unseasonably. 2 by the customes of the Heathens which Christ there referres to [μὴ βαρρολογήσατε ὡς οἱ ἔθνη, use not &c. as the Heathens] and which are evident in their writers, especially their *Tragedians*; where 'tis plaine, that their manner was to sound, or chant for many houres together, some few empty words to the honour of their Gods, such the *Eua Βάχχα*, in their *Bacchanals*, from the noyse of which they were call'd *Evantes*; such in *Sophocles*, 'Ιὼ, 'Ιὼ, Πὰν, Πὰν ὦ Πὰν, Πὰν, &c. and especially in the *Virgins Chorus* of *Aeschylus's Tragedy*, called *ἔπαι ἐπὶ Διόσχοις*. Where there are neare an hundred Verses, made up of meere *Tautologies*, 'Ιὼ, 'Ιὼ, 'Ιὼ, 'Ιὼ, Διὸς θεαίτε, and an enumeration of the severall names of the Gods with insignificant noyses added to them, σύν, Ἄρη, φά, φά, Ἀρτέμι, φίλα &c. &c. and within two verses the same againe, and much more of the same stile. Two notable examples of this *Heathenish* custome the Scripture affords us, one, 1 *King*. 18. 26. where the *Prophets of Baal* from morning till noone, cry O Baal, heare us, and it followes, they cryed with a loud voyce, and cut themselves, כְּמִישְׁפָּט according to their custome or rites (that loud crying the same words so long together, was as much a *Heathenish* rite, as the cutting of themselves,) The other of the *Ephesians*, *Act*. 19. 34. who are affirm'd to have cryed with one voyce for two houres space, Μεγάλη ἡ Ἀρτέμις Ἐφεσίων, Great is Diana of the *Ephesians*, and 3^d by the designed end that Christ observes of that *Heathen* custome, 1. that they may be heard by that long noyse, for which *Elias* scoffes them, 1. *King*. 18. 27. Cry aloud, perhaps your God is a talking, or a persuing, &c. 2. that their *Petitions* may be more intelligible to their Gods, to which Christ opposes, your Heavenly Father knoweth what you have need of, and so needes not your *Tautologies* to explaine them to him. Much more might be said for the explaining of that mistaken place, but that it would seeme unnecessary to this matter, the exception being so causelesse, that the *Vindication* would passe for an extravagance.

§ 35.

Of the Prayers for the King, the account will not be much unlike, *S. Paul* commands *that prayers, and supplications, and intercessions, and thanksgivings be made for Kings, &c.* 1. *Tim.* 2. 1, 2. where though the mention of those severall sorts of prayers, signified by those foure words, might be matter of apology, for the making severall addresses to God for Kings in one service, supposing them proportion'd to those sorts in that text, yet have we distributed the frequent prayers for him into the severall services, one solemne prayer for him, in the ordinary dayly service, (and onely a versicle before as it were proœmiall to it) another in the Letany, another after the commandements (of which though our booke hath two formes together, yet both the Rubrick and Custome, gives us authority to interpret, it was not meant that both should be said at once, but either of the two chosen by the Minister,) another before the Communion, where the necessity of the matter, being designed for the *Church militant*, makes it more then seasonable to descend to our particular Church, and the King the supream of it; just as *Herodotus* relates the custome of the Persians, *l. 1. p. 52* / πάντες τοῖς προῖσι κατὰ χεῖρας ἐν ζῆντι καὶ τῷ βασιλεῖ, *they pray for all the Persians, particularly for the King.* To this practice of ours so grounded in the Apostle, we shall adde, 1. the reward promised (by the Apostles intimation) to such Prayers (it nor, as I conceive, by those words, *that we may live a peaceable and quiet life, &c.* that *peaceable and quiet life*, of all blessings the greatest, seeming to be a benefit or donative promised to the faithfull discharge of that duty, of *praying, and supplicating, and interceding and giving thanks for Kings*, yet certainly some what else) in that high Declaration made concerning it in the next words, *for this is good and acceptable before God our Saviour*, whose acceptance is reward sufficient to any action, and yet who never accepts but rewards also. 2. The practice of the antient Christians, set downe by *Tertull.* *Sacrificamus pro salute Imperatoris purâ prece*, our prayers are sent up a pure sacrifice for the prosperity of the Emperour, and that *quoties conveniebant*, in another place, *at every meeting or service of the Church, & precantes semper pro omnibus Imperatoribus, vitam prolixam,*

Ad Scap. c. 2.

Apol. c. 30.

prolixam. Imperium securum, domum tutam, exercitus fortes, Senatum fidelem, populum probum, Orbem quietum, quacunq; hominis & Caesaris vota sunt, praying alwaies for the Emperours, and begging of God for them *long life, secure roigne, the safety of his house, courageous Armies, a faithfull Senate, a good people, a quiet world,* all those severalls, (which would make up more prayers then our booke hath assigned) *all that either as Man or King they can stand in need of;* and so *Athenagoras* and others to the same purpose, especially when they have occasion to justify the fidelity of Christians to their unchristian Emperours, having no surer evidence to give of that, then the frequency of their prayers for them, which they which thinke necessary to abridge, or supersede, must give us leave by that indication to judge of somewhat else, by occasion of that topick to observe their other demonstrations of disloyalty to those that are set over them by God; And to any that are not guilty of that crime, nor yet of another, of thinking all length of the publike service unsupportable, I shall referre it to be judged, whether it be necessary, that the King be prayed for in the Church, no oftner then there is a Sermon there.

6. The Communion of Saints, (which if it were no article in our creed, ought yet to be laid up, as one of the Christians tasks or duties) consists in that mutuall exchange of charity and all seasonable effects of it, betweene all parts of the Church, that *triumphant* in heaven, Christ and the Sainrs there, and this on earth *militant*; which he that disclaimes, by that one act of insolence, casts off one of the noblest priviledges, of which this earth is capable, to be a fellow citizen with the Saints, and a *fellow member* with Christ himselfe. The effects of this charity on their parts is, in Christ intercession, and in the Saints suffrages, and dayly prayers to God for us, but on our part thanksgivings and commemorations, which 'tis apparent the Primitive Christians used, very early solemnizing the day of Christ's resurrection, &c. and rehearsing the names of the Saints out of their Diptycks, in time of the offertory before the Sacrament; besides this so solemne a Christian duty, another act of charity there is, which the Church owes to her living sonnes

sonnes the educating them in the presence of good *examples*, and setting a remarke of *honour* on all which have lived Christianly, especially have *died in testimony* of the truth of that profession; and againe, a great part of the New Testament, being *story* of the lives of Christ and his Apostles, (and the rest but *doctrine* agreeable to what those lives expressed) it must needs be an excellent compendium of that booke, and a most usefull way of infusing it into the *understanding*, and preserving it in the *memory* of the people, to assigne proper portions of Scripture in *Lessons*, *Epistles*, and *Gospells* to every day, every Sunday, every Festivall in the yeare (which are none in our Church, but for the remembrance of *Christ*, and the *Scripture-Saints*) to infuse by those degrees all *necessary* Christian knowledge, and duties into us, the use of which to the ignorant is so great, that it may well be feared, that when the Festivalls, and solemnities for the birth of Christ, and his other famous passages of *life* and *death*, and *resurrection* and *ascension*, and *mission* of the *Holy Ghost*, and the *Lessons*, *Gospells* (and *Col-lects*) and *Sermons* upon them, be turn'd out of the *Church*, together with the *Creeds* also. 'twill not be in the power of weekly *Sermons* on *some head of Religion*, to keepe up the knowledge of Christ in mens hearts, a thing it seemes observ'd by the *Casuits*, who use to make the number of those things that are *necessario credenda*, *necessary to be beleaved*, no more, then the Festivalls of Christ make knowne to men, and sure by antient Fathers whose Preaching was generally on the Gospels for the day; as appears by their *Sermons de tempore*, and their *postils*. To all these ends are all these Festivals, and these Services designed by the Church, (and to no other that is capable of any the least brand of *novell* or *superstitious*) and till all this *antidote* shall be demonstrated to be turn'd *poyson*, all these *wholesome* designs, to be perfectly *noxious*, till ill or no *examples*, uncharitablenesse, schismaticall cutting our selves off from being fellow members with the Saints, and even with Christ our head, till ingratitude, ignorance, and Atheisme it selfe, be canonized for *Christian* and *Saintlike*, and the onely things tending to edification in a Church, there will hardly ap-
peare

pease any so much as *politick necessity* to turne these out of it.

§ 37.

7. For the reading of the *Commandements*, and prayer before, and the responses after each of them, though it be not antiently to be found in the Church, as a part of the *Service*, (but only retain'd in the *Catechisme*) till *King Edwards second Liturgy*, (and therefore sure no charge of Popery to be affixt on it) yet seemeth it to me a very profitable part of devotion, being made use of as it ought. The *Preist* after a premised prayer for *grace to love and keepe Gods Commandements*, is appointed to stand and read every of the *Commandements* distinctly to the people, as a kind of *Moses*, bringing them from God to them; These are they to receive in the humblest affection of heart, and posture of body, as meanes to try and examine themselves, and to humble themselves in a sence of their severall failings, and thereupon implore (every one for himselfe, and for others, even for the whole Kingdom) first Gods *mercy* for *pardon* for all that hath beene committed against the letter of each commandement, or what ever Christ and the Gospell hath set downe under any, or reducible to any of those heads, 2. *Grace* to performe for the time to come, what ever may be acceptable to Christ in that particular. This being thus distinctly and leasurely done to each particular precept, the heart enlarging to every particular under that, proves an excellent forme of confession of finnes, and of resolution (and prayer for strength) to forsake them. And let me tell you, were Gods pardon thus fervently and often called for by each humble soule in a Kingdome, for every mans *personall*, and the whole Kingdomes *Nationall* sins, the *Atheisme Speculative* and *practicall*, the *impiety*, *infidelity*, *want of love and feare*, and *worship of God*, &c. in the first Commandement, and so throughout all the rest, and the *grace of God*, to worke all the contrary graces in every heart, in the heart of the whole Kingdome, as humbly and heartily invoked, the benefit would certainly be so great, and so illustrious, that none but *Satan*, who is to be dethroned, and part with his Kingdome by that meanes, would ever deem it *necessary* to cast out this part of Service, and have nothing at all in exchange for it.

Ep. ad Smyrn.

8. For the *order of the Offertory*, it must first be observed, that in the Primitive Apostolicke Church, the *Offertory* was a considerable part of the action, in the administering and receiving the Sacrament; the manner of it was thus. At their meetings for divine service, every man as he was able brought something along with him, bread, or wine, the fruits of the Season, &c. of this part was used for the *Sacrament*, the rest kept to furnish a common table for all the brethren (and therefore in *Ignatius*, *ἀρχὴν ἐπιτελεῖν*, to celebrate the *Feast*, is to administer that Sacrament being joyn'd there with the mention of Baptisme) Rich and Poore to eat together, no one taking precedence of other, or challenging a greater part to himselfe, by reason of his bringing more; this is discernible in Saint *Pauls* words, chiding the *Corinthians* for their defaults in this matter, 1 Cor. 11. 21. every man, saith he, takes and eates before another his owne supper, (i. e.) the Rich that brought more, eates that which he brought; *ὡς ἰδοὺ δέσποιν*, as if he were at home eating his owne private meale, without respect to the nature of those *ἀγάρτοι*, which were a common meale for all, and so while one is filled to the full, some others have little or nothing to eate, which is the meaning of that which followes, one is hungry, and another is drunken; after the *ἀγάρτοι* ceased, and the bringing of the fruits of the season, which were as a kind of first-fruit offering, was out-dated, whether by Canon of the Church, or by contrary custome, this manner was still continued, that every receiver brought somewhat with him to offer, particularly bread, and wine mixt with water. *Justin Mart. Apol.* 2. p. 97. sets downe the manner of it clearly in his time, *προσφέρεται τῷ προεσῶν τῶν ἀδελφῶν ἄρτος &c.* the bread and the wine of the brethren, i. e. Communicants is brought to the Priest or Prefect, (not as the Latine interpreter reads *Præfetto fratrum*) as if ἀδελφῶν were to be joyn'd with προεσῶν, which belongs to ἄρτος) and he receiving it, gives laud and praise unto God, in the name of the Sonne and the Holy Ghost, and all the people joyne in the Amen, then doe the Deacons distribute that ἄρτον εὐχαριστήσαντα, the bread, over which he hath thus given thanks, and then, saith he,

he, over and above, the richer sort and every one as he shall think good, contributes, and that which is so raised, is left with the Priest, who out of that stock succours the Orphan and Widow, and becomes a common provider for all that are in want. This clearly distinguisheth two parts of the Offertory, one designed for the use of all the Faithfull in the Sacrament, another reserved for the use of the poore, the former called *εὐποροποιῆται*, Oblations, in the Councell of Laodicea, the other *καταποποιῆται*, in that of Gangra, and proportionably, the repository for the first called *Sacrarium* in the fourth Councell of Carthage, Can. 93. (and by Possidonius in the life of St Augustine, *Secretarium unde altari necessaria inferuntur*, where those things are laid, and from whence fetcht which are necessary to the Altar) the other *Gazophylacium* or treasury, the first St Cyprian calls *Sacrificia*, sacrifices, the second *Eleemosyna*, Almes, l. de op. & Elem. parallel to those which we find both together mentioned *Act. 24. 17.* I came to bring almes to my Nation and offerings. This, saith Justin Martyr, is our Christian Sacrifice, which will more appeare to him that considers that the feasting of the People, their partaking of the Sacrifice, having their *τύφας* and *μεσίδας*, was alwaies annexed to sacrifices, both among Jewes and Heathens, which the Apostle calls *partaking of the Altar*, and consequently that the Sacrifice, and the feast together, the sacrifice in the offertory, the feast in the eating and drinking there, doe compleate and make up the whole businesse of this Sacrament, as farre as the People are concerned in it; and all this blest by the Priest, and God blest and praised by Priest and People, and so the title of *Eucharist* belongs to it. Thus, after Justin, Irenaeus. The Offertory of the Christians is accounted a pure sacrifice with God, as when St Paul, saith he, mentions the acts of the Philippians liberality, he calls them *δουλοῦντες*, an acceptable sacrifice (and so Heb. 3. 16. to doe good and to Communicate forget not, such acts of liberality to those that want, for with such Sacrifices God is well pleased) and presently defines what this Sacrifice was, *primitia earum quae sunt ejus creaturarum*, the first fruits of God's creatures. So Tertul-
Dialicum
Tryph. p. 160.
14. c. 32.
Apol. c. 39.
 lian, *modicam unusquisque stipem mensuam die adponit*, every one
 brings

De op. & Elec-
awof p. 180.

Serm. de temp.
215.

brings somewhat every Month, just parallell to our *Offertory* at Monthly *Communions*; Much more might be said of this out of ancient *Constitutions and Canons*, if 'twere not for my desire of brevity. Effectually *S^t Cyprian*, *Locuples & diveses, & dominicam celebrare te credis, & corbonam non respicis, qui in dominicum sine sacrificio venis, qui partem de sacrificio quod pauper obtulit, sumis? Art thou rich, and thinkest thou receivest as thou oughtest, and respectest not the Corban, feedest on the poor mens Sacrifice, and bringest none thy selfe?* and *Saint Aug.* to the same purpose; And 'tis worth observing that many authorities, which the *Papists* produce for the externall Sacrifice of the body of Christ in the *Masse*, are but the detortion and disguising of those places which belong to the *Offertory* of the *People*, and in the *Canon* of the *Masse* that prayer which is used for the offering up of Christ, (larded with so many crosses) plainly betraies it selfe to have beene first instituted by relation to these *guifts & oblations*, as appears by the mention of *Abels Sacrifice*, and *Melchizedecks offering* (that of *Abels* the fruit of the Earth, *Melchizedecks* a present onely of *Bread and Wine* to *Abraham*) and the *per quem hac omnia semper bona creas* (by whom thou createst all these good things) which belongs evidently to the fruits of the Earth; but is by them now most ridiculously applyed to the body of Christ. I have beene thus large in shewing the originall of the *Offertory*, because it hath in all ages beene counted a speciall part of divine worship, the third part of the *Christian Holocaust*, saith *Aquinas*, 2. 2. q. 85. art. 3. ad 2. the observation of which is yet alive in our *Liturgie* (I would it had a more chearfull universall reception in our practice) especially if that be true which *Honorius* saith, that instead of the antient oblation of *Bread and Wine*, the offering of money was by consent receiv'd into the Church in memory of the pence in *Judas's* sayle. Now that this offering of Christians to God for pious and charitable uses, designed to them who are his *Proxies* and *Deputy-receivers*, may be the more liberally and withall more solemnely performed, many portions of Scripture are by the *Liturgie* designed to be read to stirre up and quicken this bounty, and those of three sorts, some

some belonging to *good workes* in generall, others to *almes-deeds*, others to *oblations*, and when it is received and brought to the *Priest*, he humbly prayes God to *accept those almes*, and this is it which I call the service of the *Offertory*, so valued and esteemed among all Antients, but wholly omitted in this *Directory* (onely a casuall naming of a *Collection* for the poore by way of sage caution, that it be so order'd, that no part of the *publicke worship* be thereby hindred) upon what grounds of policy or pretence of necessity, I know not, unlesse out of that great feare, lest *workes of charity* (which the Apostle calls an *acceptable sacrifice*, and with which God is well pleased) should passe for any part of the *service or worship of God*, which after *Praying* to him is an act that hath the greatest remark, and highest character set upon it, and when it is thus in the *Offertory*, is accounted *pars cultus*, a part of *worship*, say the Schoole men. And beside, where it is used, as it ought, proves of excellent benefit (when prudent faithfull Officers have the dispensing of it) toward the supplying and preventing the wants of all, *πᾶσι τοῖς χρείαν ἔσσι χηδεύων γίνεται*, the *Minister* is thereby enabled to be the guardian of all that are in want, saith *Iustin M. Apol. 2.* and here necessity hath little or no law or reason in it, when the rejecting of such customes as these proves the onely necessary.

9. For private Baptisme, that which our *Liturgy* prescribes is, that all possible care be taken, that all *Children* that are to be Baptized, be brought to Church, and not without great cause and necessity Baptized at home in their houses. And yet when great need shall compell them so to doe, then an order of administering it is prescribed, such as in case the Child dye, it may not be deprived of the *Sacrament*, and in case it live, it may as publickely be presented, and with *Prayer* received into the Church, and pronounced to be baptized already, which is equivalent, as if it had beene baptized in the publicke. The cleare confest ground of this practice is the desire of the Church not to be wanting to any the meanest creature, in allowing it that which Christ hath given it right to, and to encourage and satisfie the charitable desires of Parents, which in danger of instant death

require it for them. This ground seemes clearly to be acknowledged by the Compilers of this *Directory*, pag. 41. where 'tis affirmed, that the posterity of the Faithfull borne within the Church, have by their birth (not by their living to the next Lords day, or till they can be brought to Church) interest in the Covenant and right to the seale of it, (which sure is Baptisme) & then what necessity there is, that they that are acknowledged to have right to that seale, should yet not be permitted to have it, (as in case private Baptisme be excluded, some of them infallibly shall not) I professe my understanding too short to reach; And as ignorant I must confesse to be also, why, when they come to the Congregation, it should be utterly unlawfull for them to be Baptized in the place where Fonts have hitherto bene placed, i.e. neare the doore of the Church, as the *Directory* appoints; A new scandalous peice it seemes of Popery, and Superstition, (which is as dangerous as private Baptisme, and therefore with it together forbidden) and yet very antient, and farre from any superstitious intent; Baptisme being at first in any convenient pond or river, as the Gospell, and after that

Apol. 2. in fine. Just: Martyr tells us, and is noted by the word βαπτισμα, which is literally, to dape over head in the water, and by the word κολυμβησθαι, a swimming or diving place, by which the Father expresse the Font. But when Churches were built, then there was an erection also of Baptisteria, at first without, but after within the Churches, and those placed neare the πύλαι, or Poreh of the Church, on no other designe undoubtedly, then to signifie the Sacrament there celebrated to be a rite of initiation, or entrance into the Church, (as the Chancell or upper part of the Church was assigned unto the other Sacrament to signifie it to belong to those onely that were come to some perfection) against which 'tis not possible anything should be objected of unfitnessse, but that the Ministers voyce will not in some Churches so easily be heard by the whole Congregation, which if it may not be helpt, by raising his voyce at that time, will not yet infuse any Popery or Superstition into it, the charge that is here so heavily laid on it, (as well as that of unfitnessse) of which if it be guilty, Superstition is become a strange ubiquitous,

easy, ready to fly and affixe it selfe to any thing they will have it, and shall as justly be fast'ned by me on their *negative*, or prohibition of Baptisme in that place [it is not to be administred in the places where Fonts, &c.] as upon our *positive* appointing it. For sure if a *significant* site, or designation of place, &c. without any other guilt, then that it is so, be *superstition*, an *unsignificant interdiction* of it will be as much; and if the *positive superstition* be to be condemned, the *negative* must be so also.

10. For the *prescript forme of Catechisme*, it is placed by our Church in our *Liturgy*, and as fit to be placed there as any *directions for Preaching* can be in theirs, (which takes up so great a part in their *Religion*, and consequently in their *Directory*) the previous instruction of youth being so much more *necessary* then that, as a *foundation* is then any part of the *superstructure*, that being *necessary* to the end onely, but this over and above *necessarie* to make capable of the other *necessary*. Of this particular *Catechisme* I might say somewhat, which would be worthy to be observed in these times, how much Christian *prudence* the Church hath shewed in it, in setting downe for all to learne, onely those few things which are *necessary* to the plainest and meanest, for the direction of Christian faith and practice; and if we would all keepe our selves within that moderation, and propose no larger *Catalogue of credenda* to be beleev'd by all then the *Apostles Creed*, as 'tis explain'd in our *Catechisme* doth propose, and lay the greater weight upon consideration and performance of the *vow of Baptisme*, and all the commands of God as they are explained (and so the obligation, to obedience enlarged) by Christ, and then only adde the explication of the nature and use of the *Sacraments*, in those most commodious and intelligible expressions (and none other) which are there set downe, I should be confident there would be lesse hating and damning one another (which is most ordinarily for opinions) more *piety* and *charity*, and so true *Christianity* among Christians and Protestants, then hitherto hath been met with. But seeing, though this be fit to be said, yet 'tis unnecessary in this place, this *Catechisme* being not put in balance with any other way of instructing youth in the *Dir-*

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ry, but onely sold or cast away for *naught*, and *no money*, nothing taken or offered in exchange for it, I am superseded from this, and onely left to wonder why *Catechizing* of Children in the faith and knowledge of their *vowed duty*, (which I hope is no *stinting of their Spirits*) should be one of those burthens which 'tis so necessary should be throwne off, and not so much as consider'd in this *Directory*.

6 41.

11. For *Confirmation*, which (being a thing wherein the *Bishop* is a party, will, I must expect, be matter of some envy and *odium* but to name it, and) being so long and so scandalously neglected in this Kingdome (though the *rule* have also beene severe and carefull in requiring it) will now not so easily be digested, having those *vulgar prejudices* against it, yet must I most solemnly professe my opinion of it, That it is a most *ancient Christian custome*, tending very much to edification. Which I shall make good by giving you this veiw of the manner of it. It is this, that every *Rector* of any Parish, or *Curate* of charge, should by a familiar way of *Catechizing* instruct the youth of both sexes within his Cure in the principles of Religion, so farre, that every one of them before the usuall time of coming to the *Lord's Supper*, should be able to understand the particulars of the *vow* made in *Baptisme* for the *credenda* and *facienda*, yea and *fugienda* also, wh t must be *beleived*, what *done*, and what *forfaken*; and be able to give an intelligent account of every one of these, which being done, every such Child so prepared, ought to be brought to the *Bishop* for *Confirmation*. Wherein the intent is, that every such Child attain'd to years of understanding shall *singly* and *solemnly* before *God*, the *Bishop* and the whole *Congregation*, with his owne mouth, and his owne consent, take upon himselfe the obligation to that, which his Godfathers and Godmothers in *Baptisme* promised in his name; and before all those reverend witnesses, make a firme publick *renew'd promise*, that by *God's* helpe he will faithfully endeavour to discharge that *obligation* in every point of it, and persevere in it *all the dayes of his life*. Which resolution and promise so heightened with all those *solemnities*, will in any reason have a mighty impression on the Child, and

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an influence on his actions for ever after. And this being thus performed by him, the *Bishop* shall severally impose his hands upon every such childe (a Ceremony used to this purpose by Christ himselfe) and *blesse, and pray for him*, that now that the temptations of sinne, begin more strongly, in respect of his age, to assault him, he may receive grace and strength against all such temptations or assaults, by way of prevention and speciall assistance, without which obtained by prayer from God, he will never be able to do it. This is the summe of *Confirmation*, and were it rightly observed (and no man admitted to the *Lords Supper*, that had not thus taken the *Baptisme-bond* from the *sureties* into his owne name, and no man after that suffered to continue in the *Church*, which brake it willfully, but turn'd out of those sacred courts, by the power of the *keyes* in *excommunication*) it would certainly prove, by the blessing of God there begged, a most effectuall meanes to keepe men, at least within some tearmes of *Christian civility*, from falling into open enormous sins; and that the defaming and casting out of this so blamelesse gainfull Order should be necessary or usefull to any policy, save onely to defend the *Devill* from so great a blow, and to susteine and uphold his *Kingdome*, I never had yet any temptation or motive to suspect or imagine. Instead of considering any objections of the *adversary*, against this peice, whether of *Apostolicall* or *Ecclesiasticall discipline*) which I never heard with any colour produced) I shall rather expresse my most passionate wish unto my *Freinds*, those who sincerely wish the good of this *Nationall Church*, that they will endeavour their utmost to revive these meanes of regaining the purity and exemplary lives of all it's members, when God by restoring our Peace shall open a doore for it.

12. For the *Solemnities of Buriall*, as they are certainly uselesse to them who are dead, so are they not designed by us but to the benefit of the living in *Lessons* and *Prayers* upon those occasions, as also for the freeing us from the imputation of rudenesse and uncivility (which Christianity reaches no body) to those bodies which shall have their parts in the resurrection, and to their *memories*, which the obligation of *Kin-*

dred, freindschip, at least the common band of *Christianity*, make *pretious* to us; and that it should be *necessary*, and tend to *edification*, not to pray such seasonable *Prayers*, heare, & impress upon our hearts such seasonable *Lessons*, (at a time when they are exemplified before our eyes, and our hearts being softened with mourning, are become more *malleable*) to performe such laudable *Christian Civilities*, only for feare we should (not pray but) be thought to pray *to* or *for* them, *over* whom, or neare whose hearse, or *by* or *toward* whom we thus pray, (which that we doe not, our *Prayers* that then we use, are ready to testify) is another unreasonable, able to evidence the power of prejudice and faction to any that is not sufficiently convinced of it.

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13. For that of *thanksgiving after Childbirth*, as it may be acknowledged, to be taken up in proportion to, or imitation of *Purification* among the *Jewes*, so is it not thereby *lyable* to any *charge* of evill; For herein is a merveilous mistake among men, to thinke that because the continuing of *circumcision* was so forbidden by *St Paul Gal. 5. 2.* therefore it should be *unlawfull* for any *Christian Church*, to institute any usage which had ever been *commanded the Jewes*. For the reasons which made the retaining of *circumcision* so dangerous, will not be of any force against other *customs* of the *Jewes*, as 1. That it was prest by the *Judaizing Christians*, as *necessary to justification*, *Gal. 5. 4.* which is in effect the *disclaiming of Christ* or of any *profit v. 2.* or *effect v. 4.* by him, a *falling from grace*, and renouncing the *Gospell*, 2. That it was contrary to that *libertie* or manumission from the *Judaicall Law* which *Christ* had *purchased, v. 13.* to have *circumcision* imposed as a *Law of God's* still obligatory, when *Christ* by his death hath cancelled it. 3. That some carnall professors, which thought by this meanes to escape the opposition, and *persecution*, which then followed the doctrine of *Christ*, and profession of *Christianity*, did much *boast* that they put themselves and their *Disciples* in a course to void the *croffe*, *c. 6. 12.* which is the meaning of that, *v. 13.* that they may *glory in your flesh*, i. e. in your being *circumcised*, as that is by *Saint Paul* opposed to *glorying in the Croffe*,

v. 14.

v. 14. i. e. the persecution that followed profession of the Gospel, as c. 5. 11. he mentions it as the only reason of his being persecuted, that he would not *Preach Circumcision*: agreeable to which is that of *Ignatius* in *Ep. ad Magnes.* 'Εὐ μαχρὲν οὖν καὶ νόμον Ἰουδαίων. &c. If wee till now live according to the Law of the Jewes and circumcision of the flesh, wee deny that we have received grace, for the divinest Prophets lived according to Jesus Christ, and διὰ τούτο, for doing so were persecuted, which they that desired to avoid, and therefore would be circumcised, or Preach Circumcision, those are the men Saint Paul so quarrels with, as those that would not suffer for Christs sake, that were not much in love with that *Crosse* of his. To which a fourth reason may also be added, that many of the Ceremonies of the Law did prefigure the future *Messias*, & the teaching the necessity of such observances as not yet abolished, is the professing *Christ* not to be the *Messias*. All which notwithstanding, it still remains very possible, that a rite formerly commanded the Jewes, not as *significative of the future Messias*, but as decent in the worship of God, without any depending on it for justification, without any opinion that the Jewish law obliges us, and without any feare of being persecuted by the Jewes, or consequent compliance with them, may now be prescribed by the *Christian Church*, meerly as a humane institution, judging that decent or usefull now which was so then, and in this case if nothing else can be objected against it, save onely that God once thought fit to prescribe it to his owne People, there will be little feare of danger in, or fault to be found with any such usage. For it is an ordinary observation which *Paulus Fagius* in his Notes on the *Targum* (a most learned Protestant) first suggested to mee, that many of the Jewish Ceremonies were imitated by Christ himselfe under the Gospel. I might shew it you in the Apostles, who were answerable to the מַלְאָכָיו the *missi* or *messengers* among the Jewes, and were by Christ our High Priest sent abroad to all Nations to bring in (that *peculium*, which of all others he counted most his due, having paid so deare for it) sinners to their Saviour, as they were among the Jewes sent by the High Priest to fetch

in the *dues* to the Temple. So also the *imposition of hands*, a forme of *benediction* among the *Jewes*, as ancient as *Jacob* himselfe. *Gen.* 48. 14. In blessing *Josephs* Sonnes, and is often used by *Christ* to that same purpose. And even the two Sacraments are of this nature, *Baptisme* related to the βαπτισμὸς, washings used by them at the initiating or admitting of *Profelytes*, and *Christ's* taking bread, and giving Thanks, &c. after Supper (wherein the other Sacrament was first instituted) was directly the *postcœnium* among the *Jewes*, not a peculiar part of the *Passover Feast*, but a Ceremony after all Feasts, very usuall among them. So the word ἐκκλησία, from the Assemblies civill or sacred among the *Jewes*, is made use of to signifie the *Christian Church*, which *Christ* was to gather together. So the *Lords day* one day in seven, proportionable to their *Sabbat*. So ἐπὶ πρεσβυτέρῳ, Elders among the *Jewes* are brought by the *Apostles* to signifie an Order in the Church, and ἐπισκοπία, colleges of many of them together, called by *Ignatius*, συσλήματα ἱερῶν, sacred Societies, συμβουλοὶ καὶ συνεδρευταὶ τῷ ἐπισκόπῳ, Counsellors and Assistants of the Bishops, and his συνέδριον, in *Ep. ad Trall*: are parallell to the *Sanhedrim*, or Councell of Elders that were joyned to *Moses* in his government, to facilitate the burthen to him. The same may be said of the *Deacons* which were an imitation of the *ὑμναστής* the Treasurer or Steward among them, and consequently the place, where the goods which they were to distribute were kept, is parallell to their *ἡσυχαστήριον* γαζοφυλάκιον, the treasury, and so the Bishop also, saith *Grotius*, is a transcript of the *ἡγούμενος* the head of the Congregation. And the Patriarchs among *Christians* are taken from the heads of the Tribes among them, called ordinarily by the *ἄρχοντες πατριῶν*, and in the New Testament *πατριάρχαι*. Adde unto these the Christian Censure of *Excommunication* answerable to their *ἀποσύναγωγία* (whether it were from sacred or onely from civill Assemblies among them, it matters little, for the civill among them may be accommodated to Ecclesiasticall among *Christians*, as in some of the fore-mentioned is acknowledged, and as the word *συναγωγή*, which signifies primarily any kind of

of *Assembly*, and is so taken, *Matth. 6. 5.* is appropriated to a place of divine worship in other places) and the severall degrees of it in the Christian Church, answerable to their *Niddui, Cherem, and Schammatha*; And so for *Absolution* also. All this I have said, and might adde much more to make the demand appeare no unreasonable one, that it may be lawfull for the Church to use a *custome*, which hath some resemblance of some *Ceremony* in force antiently among the *Jewes*, viz. that of the *Purification of Women in our Churching*. Which objection being removed there will remaine no other, and then that it should be simply *unlawfull* or *unedifying*, to take notice of the *deliverance* of each Woman, or to pay acknowledgement to God for it, and *necessary* to set up such Schooles of *ingratitude* in the Church, is more then *ingenuous nature* will suffer any Christian to beleeve, upon the bare authority of these *Assemblers*.

14. The *Communion of the sicke*, if it be *superstition* and *Po-pery* also, (as sure is implied by the no mention of it at the *visitation of the sicke* in the *Directory*) 'tis sure of a very long standing in the Church; the Canons of the Councells about the *Lapsi* and *Excommunicate*, that generally take care that they should have the Peace of the Church *in extremis* (answerable to our *Absolution* at that time) and if with expressions of penitent hearts they desire it; the *Sacrament* also, are evidences so cleare of this custome, that I shall not need produce any testimonies; those that are moved with the practice of *Antiquity* being sufficiently furnisht with them; If any man be unsatisfied in this, let him read the *famous storie of the dying Serapion* in *Eusebius*, l. 6. c. 36. And that it should be *necessarie* to the edification of that Church, that this *viaticum*, (as the Fathers call'd it) should be denied every *hungring and thirsting* traveller at that time when it might yeild him most *comfort*, and our *charity* most inclines us to allow it him, nay that the Church should be thought to suffer by that in any eminent manner (if it were ill) which is done *privatelie* onely to some particular, (and order taken that all *publickelie* should be warned to receive the *Communion* frequently in the Church, and

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to not want it on the bed, or trouble the Minister then for it) and consequently the Church perhaps never hear of it, this is again a new kind of necessity, to be fetcht from some underground *Fundamentall Lawes* of I know not whose laying, that the *Christian Church* never heard of till these times.

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15. As for the *Service of the Communion*, fitted for the first day of *Lent*, which by denuntiatiions against particular sins under the Law, (appointed to be read to, and attested by the people, with an Amen of acknowledgement, that every such offender is by the Law cursed, not of Prayer that he may be so dealt with in Gods justice) is designed to bring men to humiliation and contrition for sinne, the speciall duty of that day and the ensuing season, and closeth with most affectionate prayers for such penitents; it is matter of some panick senselesse feares to some ignorant men (which are very tender and passionate freinds to their beloved sinnes, and dare not subscribe to the condemnation of them) but very usefull to awake even those and all others out of this security, as a Feaver to cure the *Letbargick*, to kindle a fire about mens cares, that they may see their danger, and make out to the use of all Christian meanes of repentance and devotion, and laying hold on Christ to avert it; and if such a bug-beare as that of being thought to curse our selves and freinds in the saying Amen to the threatnings (which will be true to all impenitents whether we say Amen or no) be sufficient to exercise such an exorcist, to cast out of the Church such a powerfull meanes of bringing sinners to repentance, or if bare prejudice of the Assemblers without either hearing or objecting against it, be enough to make it necessary to be left out of our service, the Divell will never be in danger from his enemies, as long as he may have but the spell of the *Directory* to put them thus to flight for him.

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Lastly, for the observation of *Lent*, &c. if they be consider'd in generall as *Fasts*, there will sure be no necessity to renounce them, the Jewes had their Fasts as well as Feasts (and those set publick, not onely voluntary private Fasts) and not only that great day of Expiation appointed by God himselfe, but occasionall ones appointed by men, and yet, when appointed, as constantly

stantly observ'd as that other, the *Fast of the fourth month, of the fifth, of the seventh, and of the tenth month. Zach. 8. 19.* and under Christianity, though in the time of Christs presence with the Disciples, they *fasted not*, yet the *fasting of John's Disciples*, nay the *twice a weeke of the Pharisees* themselves, is not (though mention'd yet) reprehended, but implicitly approved by Christ, and of his owne, saith he, they should not have that immunity long, *the dayes should come when the Bridegroom should be taken away* (and that is ever since Christs ascension) *and then shall they fast in those daies.* 'Twere easie to justify this through the writings, and by the practice of the whole Church of God, till these dayes of *Soulds* and *embutia* let loose, till these dayes of *animosities* and *Epicurisme*, have made the usage of *Fasts* by *Papists*, a command to us not to use them, and concluded the abating any thing of our *gluttonie* to be an intrenchment on our *Christian Libertie*, and both those deceits together quarrell'd all Christian times of *fasting* out of our practice first, then out of our *Kalender*. This being said in generall of *fasting*, the application of this to these *fasts of the Church*, will be indisputably satisfactory to any, that shall but consider the occasions of each of them, of the *Lentensfast*, the knowne *forty daies example of abstinence in Christ*, whereupon saith St Jerome, *Unam quadragesimam sec: traditionem Apostolorum, &c. jejuramus*, *We fast the Lent according to the tradition of the Apostles*, and Epiphanius joynes with him to make the *Lent fast* an *Apostolicall tradition*, and others of the Antients concurring for the practice of it, if not so punctuall for the tradition; Saint Basil may speake for all in *hom. 2. of Fasting*, that *there was no age nor place, but knew it, and observed it*. And then I know no necessitie of despising Christs *pasterne*, and *Apostolicall practice*, unlesse it be the same which obliges to the destroying of *Episcopacy* (which as it is an *imparitie* opposite to the *equalitie* of *Presbyters*, is clearly deducible from both those Authorities, to which it seemes *this yeare* is resolv'd to prove *fatal*;) that so there may be at length as little *imitation of Christ among us*, as *reverence to Apostles*. Then for *Rogation weeke*, though the originall or occasion of that cannot

Epist. 54. ad Marcellam.

not be deduced so high, but is by *Historians* referred to *Claude Mamertus Bishop of Vienne in France*, for the averting of some Judgements, which on the observation of many inauspicious accidents and prodigies were sadly feared to be approaching, yet will it not be *Necessary* to turne the *Fasts*, or the *Letanies*, or the *Services* assigned to it out of the Church, as long as dangers are either *present*, *impendent*, or *possible*, or indeed as long as there be *sinnes* enough among us to abode us ill, or provoke any wrath of Heaven, any judgements on us; And when all those *occasions* cease, I am content those *Services* may be laid aside also, *i.e.* when we meet altogether in heaven. Next, the *Ember weekes* are of great *Antiquitie* in the Church called the *quatuor tempora* in the *Latine Fathers*, *ημεραι* (from whence I conceive is the *English Ember*) in the *Greeke*, and (beside the first institution of them for quarterly seasons of devotion, proportion'd to each part of the yeare, as the first fruits of every season, that the whole, and each division of it might be blest by it, and againe beside their answerableness to those four times of *solemne Fast* mention'd among the *Jewes*, that we *Christians* may not be inferiour unto them in that duty) an admirable use is assign'd to them in the Church, in imitation of the Apostles, *Act. 13. 3.* by *Fasting and Prayer* to prepare for the ordination of *Ministers* immediately consequent to every such weeke, that God would send, and furnish worthy Instruments of his glory to serve him in that glorious Office, and till Ministers are acknowledg'd to be generally so good, that either they cannot or need not be better, till those are also growne *immortall* (as the framers of this *Ordinance*) and so no use of care for *succession*, I shall suppose it not *over-necessary* to precipitate these out of the Church of Christ, but rather wish that there were in our *Liturgy* some *Service* appointed of *Lessons* and *Prayers* for this purpose, to be used constantly on the dayes of *Fast* through those *weekes*,

§ 47.

Thus have I, as breifly as I could, examined all the pretended *exuberances* of our *Liturgy*, which have required it thus to be more then *lanced* even to a *deliquium animæ*, to many *fainting fits* a long while, and at last to it's *fatal period*, if our *Assemblers*

blers may be allowed of the *Jury*, and this *Ordinance* have leave to be the *executioner*; And as yet to the utmost of our impartial thoughts can we not discern the least degree of *Necessity*, of any the most moderate signification of the word, to owne so *tragicall* an *Exit*. The leascs which have beene spent in this search, as it may seeme *unnecessarily*, might perhaps have beene better employed; Yet will it not be unreasonable to expect a favourable reception of them, when 'tis considered, that by this meanes a farther labour is spared, there needing no farther *answer* to the whole *body* of the *Directory*, or any part of it, when it shall thus appeare, that there was no *necessity* for the change, nay (which I conceive hath all along beene concluded) that the continuance of the *Liturgy*, unlesse some better offer or bargain were proposed to us, is still in all *policy*, in all secular or Christian *prudence* most *necessary*. And therefore when we have considered the second particular in the *Ordinance*, and to that annex a view of some severalls in the *Preface*, the Reader's taske will be at an end, and his *patience* freed from the tentation of our *importunity*.

The second thing then in the *Ordinance* is, that all the severalls which this *Ordinance* is let to confront, are *Statutes* of *Edward the sixth*, and of *Queene Elizabeth*, all which are without more adoe repealed by this *Ordinance*; which I mention not as new acts of boldnesse, which now we can be at leasure to declame or wonder at, but to justifie the calumniated Sons of this Church, who were for a long time offered up maliciously to the Peoples hatred and fury, first as *illegal usurpers*, and adders to Law, then as *Popishly affected*, and the patterne of *Queene Elizabeths* time vouched to the confirming of this their Charge, and the *Erection* of her very *Picture* in some *Churches*, and solemnization of a day for her *annuall remembrance*, (by those who will not now allow any *Saint*, or even *Christ* himselve the like *favour*) design'd to *upbray'd* those *wayes* and *reprove those thoughts*. It seemeth now 'tis a season for these men to *traverse the scene*, to put off disguises, and *professe* openly & confidently, what 'till now they have been careful to *conceale*, that their *garnishing the Sepulchre* of *Queene Elizabeth*

§ 48.

Elizabeth was no argument that they were cordially of her Religion, or meant kindnesse sincerely to the *Queene Elizabeths Reformation*. Some seedes we know there were of the present practices transmitted hither from our Neighbour *Disciplinarians* in the dayes of *Qu. Elizabeth*, and some high attempts in private zeale in *Hacker*, and *Coppinger*, and *Arthington*, at one time, which when God suffered not to prosper, it was the wisdom of others to call *phrensie* and *madnesse* in those undertakers. And generally that is the difference of fate betweene wickednesse prospering and miscarrying, the one passeth for *Piety*, the other for *Fury*. I shall now not *affirme*, (or judge my Brethren) but meekly aske this *Question*, and leave every mans owne Conscience to answer (not me, but) himselfe in it sincerely, and without partiality, whether if he had lived in the dayes of *Qu. Elizabeth*, and had had his present persuasions about him, and the same encouragements and grounds of hope, that he might prosper and goe through with his designs, he would not *then* in the matter of Religion have done just the same, which now he hath given his *Vote*, and taken up *Armes* to doe. If he say, out of the uprightnesse of his heart, he would not, I shall then onely aske why it is done *now*, what ill planet hath made that *poyson now*, which was *then* wholesome food, why *Qu. Elizabeths Statutes* should be now repealed, which were then so laudable? If any intervenient provocation, or any thing else *extrinsecall* to the matter it selfe have made this change now *necessary*, this will be great injustice in the Actors. Or if the *examples of severity* in her dayes, (the hanging of *Coppin* and *Thacker*, *An. 1583.* at *S^t Edmundsbury*, for publishing *Brownes booke*, (saith *Cambden*) which (saith *Stow*) p. 1174. was written against the *Common Prayer Booke*) might then restrain those that were contrary-minded, I know no reason why the Lawes by which that was done, should not still continue to restrain; or at least why *Conscience* should not be as powerfull, as *Fear*. From all this I shall now take confidence to conclude, that were there not many earlier testimonies to confirme it, this one *Ordinance* would convince the most seducible mistaker of these *two sad truths*,

1. That

That the preservation of *Lawes*, so long and so speciously insisted on was but an artifice of designe to gaine so much either of *authority* to their *Persons*, or of *power* and *force* into their *hands*, as might enable them to subvert and abolish the most wholesome *Lawes* of the Kingdome, and in the meane time to accuse others falsely of that, which it was not their *innocence*, but their *discretion*, not their want of *will*, but of *opportunity*, that they were not *really*, and *truly*, and *perfectly* guilty of themselves, that so they may most compleatly owne and observe the *principles* by which they move, and transcribe that practice, which hath beene constantly used by the *Presbyterians*, (wheresoever they have appear'd) to pretend their *care* and *zeale* to *liberty*, that by that meanes they may get into *power* (like *Absalom* a passionate freind to justice, when he had an itch to be King; or like *Deioces* in *Herodotus*, *μυσταυροῦ ἀρχὴν ἰδὼς καὶ διὰ τοῦτο ἐν τῇ αὐτοῦ ἀρχῇ, his ambition of Magistracy made him content to be just*) which as soone as they attaine, they inclose, and tyrannically make use of to the enthraling and enslaving all others; Even *Lawes* themselves, the onely *Bounds* and *Bulwarkes* of *Liberty*, which alone can secure it from *servitude* on one side, and *licentiousnesse* on the other (which very *licentiousnesse* is the surest way to *servitude*, the *licentiousnesse* of one implying the *oppression* and *captivity* of some other, and being it selfe in a just weighing of things the greatest *slavery* as much as the mans owne unruly *passions* are greater *Tyrants* then *Lawes*, or lawfull *Princes*) are to be levell'd in their *Jehu-march*, to be accused and found at last the onely guilty things, and the same calamity designed to involve the pretended *Enemies* of *Lawes* and the *Lawes* themselves.

* μὴ αἰσχροῦ
ἀπο τῶ νοινῆ ἐ-
λδὲ δὲ πρὸς τὴν
μὴ δὲ πρὸς τὴν
δωσιν ἐκ τῶν
αἰ. Epist: ad
Polycarp: Ignat-
io ad scripto.

§ 50.

The second truth that this unhappy *Ordinance* hath taught us, is that which awhile agoe had been a *Revelation* of a *Mystery* indeed, which would without any other auxiliary have infallibly quencht this flame (which now like another *Aetna* and *Vesuvius* is gotten into the bowells of this Kingdome, and is there likely to rage for ever, if it be not asswaged from Heaven, or determin'd through want of matter, by having devoured all that is combustible) but now is a petty vulgar *observa-*

tion, that hath no influence or impression on any man, and therefore I scarce now thinke it worthy the repeating; and yet to conclude this period fairly, I shall; 'tis onely this, That the framers of this *Ordinance*, that have so long fought for the defence of the establisht *Protestant Religion*, will not now have *Peace*, unlesse they may be allowed liberty to cast off and repeale every of those *Statutes*, that of the second and third of *Edward the sixth*, that of the fifth and sixth of the same King, that of the first of *Queen Elizabeth*, that of the fifth, that of the eighth of the same *Queene*, (though not all at once, yet as farre as concernes the matter in hand, by which you may be assured, that the fragments of those *Statutes* which remaine yet unabolished, are but reserved for some other opportunity, as ready for a second and third sacrifice, as thus much of them was for this) by which the *Protestant Religion* stands established in this *Kingdome*, and in which the whole worke of *Reformation* is consummate. And all this upon no higher pretence of *Reason*, then onely a *Resolution* to doe so, a not being advised by their *Divines* to the contrary, and (to countenance the weaknesse of thole two motives) a prooffesse scandalous mention, or bare naming of manifold inconveniencies, which might as reasonably be made the Excuse of *Robbing* and *Murthering* and *Damning* (as farre as an *Ordinance* would reach) all men but themselves, as of abolishing this *Liturgie*. Lord lay not this sinne to their Charge.



CHAP. II.

THe Preface to the Directory, being the Oratour to perswade all men to be content with this grand and suddaine change, to lay downe with patience and æquanimity, all their right which they had in the *venerable Liturgy* of the Church of England, and account themselves richly rewarded, for doing so, by this new framed *Directory*, begins speciously enough, by seeming to lay downe the onely *reasons*, why our *Ancestors* a hundred yeares agoe, at the first *Reformation of Religion*, were not onely content, but *rejoyced also in the Booke of Common-Prayer*, at that time set forth; But these reasons are set downe with some partiality, there being some other more weighty grounds of the *Reformers framing*, and *others rejoycing* in that *Booke*, then those *negative ones* which that *preface* mentions, viz. the perfect *reformation* wrought upon the former *Liturgy*, the perfect *conformity* of it with, and composure our of the *Word of God*, the excellent *orders* prescribed, and *benefit* to be reaped from the use of that *Booke*, and the *no manner of reall objection*, or exception of any weight against it; All which if they had beene mentioned, as in all justice they ought, (especially when you report not your owne judgements of it, but the judgements of those *rejoycers* of that age, who have left upon record those reasons of their *rejoycing*) this Preface had soone beene ended, or else proved in that first part, an answer or confutation of all that followes. But 'tis the manner of men now a daies, to conceale all that may not tend to their advantage to be taken notice of, (a practice reproached by *honest Cicero*, in his bookes of offices of life, in the story of the *Alexandrian* ship-man, that went to releive *Rhodes*, and out going the rest of his fellowes, sold his Corne at so much more gaine, by that infamous artifice, though not of *lying*, yet of *concealing* the

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mention of the Fleet that was coming after) and to cut off the *locks* of that *Sampson* whom they meane to bind, pare and circumsise the claws of that creature they are to combate with; I meane to set out that *cause*, and those *arguments* at the *weakest*, to which they are to give satisfaction. And yet by the way, I must confesse, that even these weake arguments which they have named, are to me of some moment, as first, The *redresse* of *many things*, which were *vaine*, *erroneous*, *superstitious* and *Idolatrous*, which argues that all is not now involv'd under any of those titles, nor consequently to be *abolisht*, but further *reform'd* onely. 2. That they which did this, were *wise* and *pious*, which they that were, would never take paines to purge that which was all drosse, their *wisedome* would have helpt them to discern that it was so, and their *piety* oblige them to reject it altogether, and not to save one *hoofe*, when all was due to the common *slaughter*, 3. That *many godly and learned men* rejoyced much in the *Liturgy*, which argues that all was not to be detested, unless either these men now be somewhat higher then *Godly* or *Learned*, of that middle sort of *rationalls*, that *Iamblichus* out of *Aristotle* speakes of, betwixt God and Man, the *ἱερὸν Πουδαιόεος*, or unless it be confest that *many Godly and Learned men* may be mistaken in a matter of this moment, and then these may be also mistaken at this time.

§ 2.

Having therefore made use of that artifice, mention'd some generall flight grounds of mens *approving* and *rejoycing* in the new formed *Liturgy*, the Composers of that preface, I meane speedily to weigh them downe, with a heape of contrary sad matter, and then to leave it to the Reader's judgement, whether they are not his freinds, thus to disabuse him, and his silly good-natur'd ancestors, that were thus slightly flatter'd into a good opinion of an inconvenient, if not mischeivous *Liturgy*. Great hast is therefore made, and some arts and preparacions used, to worke upon the *affection* more then judgement of the Reader, and this is done by that Rhetoricall patheticke stroke [*Howbeit, long and sad experience hath made it manifest*] Words of some consideration and efficacy, but that they have

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one

one weak part in them, an *infirmity* that this age is very subject to, that of causelesse and groundlesse *calumny*. For how long soever, and to murmurers, and *passionate* lovers of *newes* and *change*, how irksome and tedious soever the experience of this *Liturgy* hath been, 'tis notoriously certain that it hath not beene sad, save onely again to those *evil eyes*; but on the other side, a continuall *floate* and *side* of joy to all true *English men*, to see and observe the prosperity and flourishing of this Church, in a perpetuall swelling and growth, ever since the establishing of that *Protestant Liturgy and Religion* together among us, till at last (about the time when this vast calamity brake in upon us) it was grown to such an height, as was certainly never heard of (or by Enemies themselves affirmed at any other time to have beene) in this Kingdome, or (were it not a little like *boasting*, to which yet you have constrain'd us, I should adde) in any other part of *Europe* also for these many hundred yeares.

But what is it that this so falsely supposed sad experience hath made manifest? Why, that the *Liturgy* used in the Church of England (notwithstanding the paines and Religious intentions of the Compilers of it) hath prov'd an offence, not onely to many of the Godly at home, but also to the Reformed Churches abroad.

In which words we shall not take advantage of the Confession of the Religious intentions of the Compilers of our *Liturgy*, which signifies the offence here spoken of in their notion of it to be *acceptum, non datum*, taken when it was not given; nor 2. Oppose those religious intentions to the irreligious mistakes of others, and accusations of those things which were so religiously intended; nor 3^o. Compare the reputations of those Persons which compiled that *Liturgy*, whether in King Edwards (*Cranmer, Ridley, P. Martyr*) or in Qu. Elizabeths dayes (*Parker, Grindall, Horne, Whitehead, &c.*) with the Members of this Assembly, much lesse the intentions of them, which in the mouth of Enemies is acknowledged religious, with the intentions of these, which if we may measure by their more visible enterprizes, and the Covenant in which they have associated contrary to all Lawes of God and men,

men; we shall have temptation to suspect not guilty of over-much *Religion*, or good purpose to the government of this Kingdome; nor 4. confront the number of those that are here content to be *pleased and benefited*, against those others that are said to be *offended*, which were argument enough for that which is *established*, that considering the danger of change, it ought in all reason rather to stand to please one sort, and benefit them still, then to be pull'd down to comply with the other. But we shall confine our selves to that which the objectours principally designed as a *first reason* for which our *Liturgy* must be destroyed, *because*, forsooth, say they, *it hath prov'd an offence, &c.* For the thorough examining of which reason, it will be necessary to enquire into these three things, 1. What they meane by *offence*, 2. What truth there is in the assertion, that *the Liturgy hath prov'd so to the Godly at home, and to the Reformed Churches abroad*; 3. How farre that might be a reason of *destroying* that which proves an *offence*.

§ 4.

For the first, the word *Offence* is an *equivocall* mistaken word, and by that meanes is many times a title of a *charge* or *accusation*, when there is no reall *crime* under it; For sometimes in our *English* language especially, it is taken for that which any body is *displeased* or *angry* at, and then if the thing be not ill in it selfe, that anger is a *causelesse anger*, which he that is guilty of, must know to be a *sinne*, and humble himselfe before God for it, and fall into it no more, and then there need no more be said of such *offences*, but that he that is or hath been *angry* at the *Liturgy*, must prove the *Liturgy* to be *really ill*, (which if it could be done here, the matter of *Offence* would never have been charged on it, for that is set to supply the place of a greater *accusation*) or else confesse himselfe, or those others so *offended*, to have *sinned* by such *anger*. But then 2. If we may guesse of the meaning of the word by the reason which is brought to prove the charge [*For not to speake, &c.*] it is set here to signifie, 1. The burthen of *reading all the Prayers*; 2. The many *unprofitable burthensome Ceremonies*, which hath occasion'd *mischiefe* by *disquieting the Consciences* of those that could not yeild to them, and by depriving them of the *ordinances*

nances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. To proceed then to the second thing, what truth there is in this Assertion, and view it in the severalls of the prooffe.

For the first of these, the *burthen of reading the Prayers*; if they were enough to prove the *Liturgy offensive*, all Christian vertues would be involv'd in that charge, because they have all some burthen and difficulty in them, and for this particular, seeing we speake to *Christians*, we might hope that the *Service* would not passe for a *burthen* to the *Godly* (who are here named) *i. e.* to minds truly devout, if it were longer then it is; and that it may not doe so, I am sure it is very prudently framed with as much variety, and as moderate length of each part, as could be imagined, and sure he that shall compare the practices, will find the *burthen* and *length* both to *Minister* and *People* to be as great, by observing the prescriptions in the *Directory*, in the shortest manner, as this that our *Liturgy* hath designed. 3. For the *many unprofitable burthensome Ceremonies*. Every of those Epithets is a *calumny*; for 1. They are not many, To the *People* I am sure, For *kneeling* and *standing*, which are the onely *Ceremonies* in the daily *Service*, will not make up that number (and for therest, there is but a superaddition of some one in each *Service*.) As for *sitting bare*, if reason it selfe will not prescribe that civility to be paid to God in the *House of God*, (where without any positive precept, *Jacob put off his shooes from his feet*) neither doth our *Liturgy* prescribe it. 2: They are not *unprofitable*, but each of them tending to advance the businesse to which they are annex, *kneeling* to increase our *humility*, and joyne the *body* with the *soule* in that duty of *adoration*. *standing* to elevate and againe to joyne with the *soule* in *Confession* of God and *Thanksgiving*, and the rest proportion'd to the businesse in hand; and 3. If nor *many*, nor *unprofitable*, then not burthensome also. As for the *disquieting the Consciences of many godly Ministers and People*, who could not yeild to the *Ceremonies*; I answer, that by what hath formerly beene said, and the no-objection in this *Directory* against any such, it appeares that there is no *Ceremonie* appointed

appointed in our *Liturgy* which is *improper* or *impertinent* to the action, to which it is annext, much lesse in it selfe *unlawfull*. And then for *mens Consciences to be disquieted*, it argues that they have not, in that manner, as they ought, desired *information*; as for *Ministers*, we know that all that have beene received into that Order, have voluntarily *subscribed* to them, and consequently have *receded* from their owne *subscription*, if they have after refused to *conforme*. And we desire to know what tender respect will be had to the Consciences of those, who shall submit to your *Directory*, and afterward refuse to *conforme* unto it. I am sure the denuntiations which we have heard of against the *dissenting Brethren*, about the matter of *Jurisdiction and Censures* (and now lately concerning the *depravers* of your *Directory*) have been none of the mildest, although those are your owne fellow Members, that have afflicted you as affectionately in the grand Cause as any, and never made themselves lyable to your severity, by having once conformed to you in those particulars. And so 3. For *depriving them of the ordinances of God, &c.* if that were the punishment appointed for the *obstinate and refractory*, 'tis no more then the *Lames* of the Land appointed for their *Portion*, and in that sure not without any example in *Scripture* and *Apostolicall* practice, who appointed such *perverse Persons to be avoided*, which is a *censure* as high as any hath beene here on such inflicted. What *Ordinances* they were of which such men were deprived, I conceive is specified by the next words, that *undry good Christians have beene by meanes thereof kept from the Lord's Table*, which must needs referre to those that would not *kneele* there, and why that should be so unreasonable, when the very *Directory* layes the matter so, that none shall receive with them who do not *fit*, there will be little ground, unlesse it be that no posture in the *Service* of God can be *offensive*, but onely that of *kneeling*, which indeed hath had the very ill luck by *Socinus*, in his Tract *De Cana Domini*, to be turn'd out of the Church as *Idololatricall* (with whom to affirme the same will be as *greata compliance*, as *kneeling* can be with the *Papists*.) And by these as *superstitions* at least, I know not for what

what guilt, except that of too much *humility*, as being in *M. Archer* his Divinity, as before I intimated, a betraying of one of the *greatest comforts* in the Sacrament, the *sitting fellow Kings with Christ in his earthly Kingdome*, confessing thereby that some mens hearts are so set on that *earthly Kingdome*, that the hope of an *Heavenly Kingdome*, will not yeild them comfort, unlesse they may have that other in the way to it; and withall telling us, that he and his Compeeres are those men.

Having survey'd these severall, and shewed how unjustly the charge of *Offence* is laid on the *Liturgy*, and how little 'tis prov'd by these *reasons*, I shall onely adde, that the proposition pretended to be thus proved by these particulars, is much larger then the proofes can be imagined to extend. For part of the proposition was, that the *Liturgy was offence to the Reformed Churches abroad*; To which the [*For*] is immediately annex, as if it introduced some *proofe* of that also. But 'tis apparent, that the proofes specified interre not that, for neither the *burthen of reading* is *Offence* to them, nor are their *Consciences disquieted*, nor they deprived of *Gods ordinances by that meanes*. In which respect 'tis necessary for us to conclude, that the word *Offence*, as applyed to them, is taken in that other notion, that they are *displeased* and *angry* at it. To which we then must answer, that although there is no guilt inferred from the undergoing this fate of being *disliked* by some, but rather that it is to be deemed an ill indication to be *spoken well of by all*, yet have we never heard of any Forreigne Church which hath exprest any such *offence*; the utmost that can be said, is (and yet not so much as that is here suggested) that some particular men have exprest such dislike; to whom we could easily oppose the judgement of others more eminent among them who have largely exprest their approbation of it. And 'tis observable, that *Calvin* himselfe, when from *Frankfort* he had received an *odious malicious* account of many particulars in our *Liturgy* (as any will acknowledge that shall compare the report then made, with what he finds) though he were so farre transported as to call them *ineptias*, follies, yet

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vid. troubl. of Frank p. 30.

addes the Epithet of *tolerabiles*, that though such, they were yet tolerable. And therefore

In the third place, I may now conclude, that if all that is thus affirm'd to prove the *Offence* in the *Liturgy*, used in the Church of *England*, (were (after all this evidence of the contrary) supposed true, yet is it no argument to inferre the justice of the present designe which is not *reforming*, but *abolishing* both of that and all other *Liturgy*. Were there *Offence* in the *length of the Service*, that *length* might be reform'd, and yet *Liturgy* remaine; were there *offence* in the *Ceremonies*, or *mischiefe* in the *punishing* them that have not conformed, those *Ceremonies* might be left free, that *Conformity* be not thus prest, and still *Liturgy* be preserved inviolate. As for the Forreigne Churches, 1. I shall demand, whether onely *some* are thus offended, or *all*. Not all, for some of the wisest in these Churches have commended it; and if *some only*, then it seemes others are not *offended*, and why must we be so partiall, as to offend and *displease* some, that we may escape the *offending* others? not sure because we more esteeme the judgements of the latter, for by the Apostles rule the *weaker* men are, the more care must be taken, that they be not *offended*. 2. I shall suppose that their *Liturgy*, or their having none at all, may possibly *offend* us, and then demand why they shall not be as much obliged to change for the satisfying of us, as we of them? I am ashamed to presse this illogickall discourse too farre, which sure never foresaw such examination, being meant onely to give the People a formall specious shew for what is done, a heape of *popular Arguments*, which have of late gotten away all the custome from *Demonstrations*, and then, *Si populus vult decipi, decipiatur*, if the same Creature will thus be taken, any fallacy, or *Topicke* doth as well for the turne, as if *Enclid* had demonstrated it.

§ 8.

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In pursuit of this popular Argument it followes, that by this meanes, i. e. of the *Liturgy*, divers able and faithfull Ministers were debarred from the exercise of their Ministry, and spoiled of their livelihood to the undoing of them and their Families. To which I answer 1. That if this be true, it is very strange that
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so few of this present Assembly were of that number. For of them I may surely say *many*, very many in proportion, were not *debarred* of the *exercise of their Ministry*, were not *despoiled of their livelyhood*, &c. And if any one was, which I professe I know not, I beleieve it will be found, that the *standing of Liturgie* brought not those inflictions upon him. The conclusion from hence will be, that either these present Assemblers concurred not in judgement with those *many able and faithfull Ministers*, (and then why doe they now bring their Arguments from them, whose judgement they did not approve and follow?) or else that they were not so *valiant*, as to appeare when sufferings expected them, or else that they had a very happy *Rain bow* hanging over their heads to avert from them that *common storme*. But then 2^{ly}. It might be considered, whether those mentioned penalties have not been *legally*, and by act of *Parliament*, inflicted on those who suffer'd under them, and then whether that will be ground sufficient to *abolish a Law*, because by force thereof some men that offended against it have beene *punished*. 3^{ly}, Whether some men did not *choose non conformitie* as the more instrumentall to the exercise of their *Ministry*, changing one *Parish* for the whole *Dio-cesse*, and Preaching oftner in private *Families*, then any other did in the *Church*, and withall, whether this had not the encouragement of being the more *gainfull* trade, of bringing in larger *Pensions*, then formerly they had receiv'd *Tithes*. 4^{ly}. Whether the *punishments* inflicted on such, have not generally been inferiour to the *rigour* of the *Statute*, and not executed on any who have not been *very unpeaceable*, and then whether unpeaceable persons would not go neare to fall under some mulcts. what ever the *Forme of Government*, what ever the *Church Service* were, none having the promise of *inheriting the land*, the Land of *Canaan*, an happy prosperous life in this world, but they whose *meekenesse and obedience to Lawes* have given them a claime to that priviledge. 5^{ly}, Whether the number of those, who by *Ordinances* have lately been so *debarred of the exercise their Ministry*, and *spoiled of their livelyhood*, have not beene farre greater then all those together.

that ever the *Liturgie* thus offended since the *Reformation*. 6th, Whether this *Directorie*, should it be established, would not be so imposed, that they which obey it not, shall be subject to these or the like penalties.

§ 9.

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'Tis added in the next place to raise the cry, and encrease the *Odium*, and to involve the *Prelates* and the *Liturgie* in the same calamity, (for otherwise what hath the *Prelates* labouring, &c. to do with the *Liturgie*) That the *Prelates* and their *Faction* have laboured to raise the estimation of the *Liturgie* to such an height, as if there were no other worship, or way of worship of God among us, but onely the *Service-booke*, to the great hindrance of the *Preaching* the word. To which I answer, 1. That this or any other action of the *Prelates*, if supposed never so true, and never so extravagant, is wholly extrinsecall and impertinent to the businesse of the *Liturgie*, and the more impertinent, by how much the more extravagant, such actions being easily coerced, and reduced by and according to the rule, and such unreasonable enhancements separable, without any wound or violence to the *Liturgie*. Give the *Liturgie* its due, not its usurped estimation, and we are all agreed, 2. 'Tis here acknowledged that this was but laboured, not affirmed that it was effected, and then this sure is too heavy a doom on the *Liturgie*, for that their labouring; we do not finde that Saint Paul was stroke dead, like Herod, because the *Lycaonians* meant and laboured to do sacrifice unto him. *Act. 14. 16*. But then 3 he that shall consider who they are which make this objection, will sure never be moved by it. For certainly they that have formerly set the prime of their wits and endeavours to vilify and defame the *Liturgie*; and now that they think they have power, have absolutely abolished it, will go neer to be partiall when they are to judge of the due estimation of it; they that declaim at *Bishops* for advancing it, will they be just and take notice of their owne contempts, which enforced the *Bishops* thus to rescue and vindicate it? I shall not expect it from them, nor, till then, that they will deliver any more then popular shewes of truth in this matter. For 4. the *Prelates* have not raised the book to an higher estimation then the Law hath raised it, that is, that

that it may be *observed* so as may most tend to *edification*, nor doe we now desire any greater height of value for it, then you for the *Directorie*, I shall adde, nor so great neither, for we do not exclude all other as *unlawfull*, as you have done, and then I am confident God will not lay that charge on us, which you do on the *Prelates*, nor any man that shall consider how different our *Titles* are, though our *claimes* not proportion'd to the. A peice of *modesty* and *moderation* which we challenge you to transcribe from us. § 17. All this all this while is a meere *Calumny*, if by the *Service Booke* is meant the *use of the Prayers* in the *Liturgie*, for no *Prelate* ever affirm'd, or is knowne to have thought, that there is *no other way of worship of God*, but that among us. But then § 17, We adde that this way of *publicke prayer by set Forme*, the onely one establisht by *Law*, (and so sure to be esteem'd by us before any other) is also in many respects the most convenient for *Publicke worship*, of which affirmation we shall offer you no other prooffe or testimony, then what M^r *Calvin*, whom before we named, hath given us in his *Epistle to the Protector*, in these words, *Quod ad formulam, &c.* As for *Forms of Prayers*, and *Ecclesiasticall Rites*, I very much approve, that it be set or certaine, From which it may not be lawfull for the *Pastors* in their *Function* to depart, that so there may be provision made for the *simplicity* and *unskillfullnesse* of some, and that the consent of all the *Churches* among themselves may more certainly appeare: and lastly also, that the *extravagant levity* of some, who affect *novelties*, may be prevented. So probable was my conjecture, that at first I interposed, that the men that had here imposed upon their fellowes so farre, as to conclude the *abolition* of *Liturgie* necessary, were those that undertooke to reforme *Geneva* as well as *England*, to chastise *Calvins* estimation of it, as well as that of our *Prelates*.

As for that pompous close, that this hath bene to the great hindrance of the *Preaching of the Word*, and to the justling it out as unnecessary, or at best inferiour to the reading of *Common-prayer*. I answer, 1. That the *Liturgie*, or the just estimation of it, is perfectly incapable of this charge, it being so farre from

§ 10.

P 3.

from hindring, that it requires the *Preaching of the Word*, assigns the place where the *Sermon* shall come in, hath *Prayers* for a blessing upon it. 2. That if any where *Sermons* have been neglected, it hath not been through any default either of the *length* or *estimation* of the *Liturgie*, for these two, if *Faction* and *Schisme* did not set them at *oddes*, would very freindly and peaceably dwell together, and each tend much to the proficiency and gaine which might arise from either; *Praiers* would prepare us to *heare* as we ought, *i.e.* to practice also; and *Sermons* might incite and stirre up the languishing devotion, and enliven and animate it with *zeale* and *feruencie* in *Praier*. And constantly the more we esteemed the *Ordinance*, and set our selves to the discharge of the *dutie* of *Praier*, the more should we profit by *Sermons* which were thus received into an *honest heart* thus fitted, and made capable of impression by *Praier*. These two may therefore live like *Abraham* and *Lot*, and why should there be any wrangling or controversie betwixt thy *Heards men* and my *Heards men*? But seeing it is made a season of complaining, I answer 3. That it is on the other side most notorious, that in many places the *Sermon* hath justled out the *Common Praiers*, and upon such a provocation, (and onely to prevent the like partiality or oppression) it may be just so farre now to adde, that as long as the *Liturgie* continues in it's legall possession in this *Church*, there is no other legall way (as that signifies, *commanded by Law*) of the *publicke worship of God among us*, and although that voluntary *Praier* of the *Minister* before *Sermon*, when it is used, is a part of the *worship of God*, (as all *Praier* is) yet is it not prescribed by the *Law*, nor consequently can it without usurpation cut short or take away any part of that time which is by that assigned to the *Liturgie*; the *free will offerings*, though permitted must not supplant the dayly prescribed oblations, the *Corban* must not excuse the not honouring of *Parents*, the *customes* which are *tolerated*, must not evacuate or supersede the *precepts* of the *Church*. As for *Sermons*, which in this period seeme the onely thing that is here opposed to *Liturgie*; I hope they do not undertake to be as eminent a part of the *worship of God*
among

among us as *Prayer*. If they doe, I must lesse blame the poore ignorant People, that when they have heard a *Sermon* or two thinke they have served God for all that day or weeke, nor the generality of those seduced ones, who place so great a part of *Pietie* in *hearing*, and think so much the more comfortably of themselves from the number of the houres spent in that *Exercise*, which hath of late beene the only businesse of the Church, (which was by God intill'd the *House of Prayer*) and the *Liturgie* at most used but as *Musicke* to entertaine the Auditors till the Actors be attired, and the Seates be full, and it be time for the *Scene* to enter. This if it were true, would avow and justifie that plea in the Gospell, [*Lord open unto us, for thou hast taught in our streets*] i. e. we have heard thee *Preach* among us. Which sure Christ would not so have defamed with an [*I will say unto them, goe you Cursed &c.*] if it had beene the prime part of his *worship* to be such *bearers*; the consideration of that place will give us a right notion of this businesse, and 'tis this, that *hearing* of *Sermons*, or what else appointed by the Church for our *instruction*, is a duty of every Christian prescribed in order to *practice* or good life, to which *knowledge* is necessarily preparative, and so, like many others, *actus imperatus*, an act commanded by Religion; but so farre from being it selfe an immediate or *elicit* act of worship precisely or abstractly, as it is *hearing*, that unlesse that proportionable *practice* attend it, 'tis but an aggravation and accumulation of our guilts, the *blessednesse* not belonging to the *hearing*, but the [*and keeping the Word of God*] and the *goe you Cursed*, to none more then to those, that *heare* and *say*, but *doe not*: and for the title of *worship* of God, whether *outward* or *inward* outwardly exprest, *orall Prayer* certainly and *adoration* of God is the thing to which that most specially belongs, as may appeare, *Psal. 95. 6.* where that of *worshipping* is attended, with *falling downe and kneeling before the Lord our maker*. And even your *Directory*, though it speake extreame high of *Preaching the Word*, yet doth not it stile it any part of God's *worship*, as it doth the *reading the word of God in the Congregation*, p. 12. because indeed our manner of *Preaching* is but an

humane thing, and the word of man. This I should not here have said, because I would be sure not to discourage any in the attending any *Christian duty* (and such I acknowledge *hearing* to be, and heartily exhort all my *Fellow Labourers* in their severall Charges, to take heed to *Doctrine*, to reprove, to *Exhortation*, to be as frequent and diligent in it, as the wants of their Charges require of them; and my fellow-*Christians* also, that they give heed to sound *Doctrine*, that they require the *Law* at the *Priests* mouth, as of a messenger of the *Lord of Hosts*, and againe to take heed how they heare) but the *anagoria*, or impropriety of speech, that I say no more, that is in this matter discernible in the words of the *Directorie*, and the consequent dangers which experience hath forced us to observe in them, who place the worship of God especially in *hearing*, have extorted thus much from us, which may be usefull to give us a due valuation of *Sermon* and *Prayer*, the former as a *duty* of a Christian, the latter a *duty* too, and an *elicit* act, a prime speciall part of *worship* also.

S II.

P 4.

And whereas 'tis added, that the *Liturgie* by many is made no better then an *Idol*, 1. That is a speech of great cunning, but withall of great uncharitablenesse: cunning, in setting the words so cautiously thus, not an *Idoll*, but [no better then] (as they, that will rayle, but would not pay for it, whose feare doth moderate the petulancy of their spleene, and covetousnesse keepe them from letting any thing fall that the *Law* may take hold of, are wont to do) and yet withall signifying as odiously as if it had been made an *Idoll* indeed. Whereas the plaine literall sense of the words if it be taken, will be this, that an *Idoll* is not worse then our *Common-Prayer Booke* is to many, or that it is used by many as ill as an *Idoll* is wont to be used, which is then the most bitter peice of uncharitablenesse, if not grounded on certaine knowledge, and that impossible to be had by others, as could be imagined. The truth is, this *Directorie* hath now proved that there is a true sense of these words, the *Compilers* of which have demonstrated themselves to be those many that have made our *Liturgie* no better then an *Idoll*, have dealt with it as the good *Kings* did with the abominations

nations of the Heathens, *brake it in peices, ground it to powder,* and *throwne the dust of it into the Brooke*; for *abolition* is the plaine sence for which that is the metaphore. But then 2. 'Tis possible, the *calme* meaning of thole *odious* words is no more then this, that many have given this an *estimation* higher then it deserves. If any such there be, I desire *not* to be their advocate, having to my task only the vindication of it's *just esteeme*; but yet cannot resist the temptation which prompts me to returne to you, that some men as neare the *golden meane* as the *Assemblers*, have said the like of *Preaching*, though not exprest it in so large a Declamatory figure; and I shall aske, whether you have not possibly given them *some occasion* to doe so (as great perhaps as hath beene given you to passe this sentence on them) at least now confirmed them in so doing, by applying or appropriating to the *Preaching of the word* (in the Moderne notion of it, and as in your *Directory* it is distinguished from *reading of the Scriptures*) the title which St Paul gives to the *Gospell of Christ*, saying, *that it is the Power of God unto Salvation, and one of the greatest and most excellent workes of the Ministry of the Gospell*, p. 37. which former clause of *power of God, &c.* though it be most truly affirmed by S. Paul of their *Preaching the Gospell*, and also truly applyed or accommodated to that *Preaching* or interpreting of Scripture, which is the *ὁρδοτομία*, the *due application* of the Scripture rule to *particular* cases, yet is it not true in *universum*, of all that is now adayes call'd *Preaching*, much of that kinde being *ἄσυντακτος*, of a mortiferous poysonous savour, not to them *that perish*, but to the most Christian auditory it meets with; And that the railing of every Pulpit-Rabshakeb, the *speaking evill of Dignities, &c.* should be stiled *the power of God to Salvation*, I have little temptation to beleive. And whether the latter clause be true also, I referre you to S. Aug. Ep. 180. ad Honorat. where speaking of damages that come to the people by the absence of the Minister, and consequently of *necessaria Ministeria*, the *speciall, usefull necessary acts of the Ministry*, he names the *Sacraments*, and *receiving of Penitents*, and *giving of comfort to them*, but mentions neither

Praying nor *Preaching* in that place. I shall adde no more, but that some have on these, and the like grounds, beene tempted to say, that you Idolize *Preaching*, because you attribute so much to any the worst kind of that, above what others have conceived to be its due proportion. And yet we hope you think not fit to *abolish Preaching* on that suggestion, and consequently, that it will be as unjust to *abolish Liturgy* on the like, though it should be prov'd a true one, this being clearly the fault of *Men*, and not of *Liturgy*, as that even now of the *Lycanians* and not of *Paul*, especially when the many, which are affirmed to have thus offended, by Idolizing the *Liturgy*, are said to be *ignorant and superstitious*, whose faults, and errors, and imprudencies, if they may prove matter sufficient for such a sentence, may also rob us of all the *treasures* we have, of our *Bibles* and *Soules* also. For thus hath the *Gospel* been used as a *μενικα*, or charme, and that is but little better then an *Idoll*, and so have some persons beene had in admiration, and beleived as if they were *infallible*, and so in a manner *Idoliz'd* also, and that this should be a capital crime in them, that were thus admired, would be a new peice of severity, that few of *Draco's* Lawes could parallel.

§ 12.

P. 4.

The next charge (which is an appendant prooffe of this) is that *the People pleasing themselves in their presence at that Service, and their Lip-labour, in bearing a part in it, have thereby hardened themselves in their ignorance, and carelesnesse of saving knowledge and true piety.* To this I answer 1. That 'tis no fault to be to *pleased with presence at that service* (the congregation of many Saints is to any a *pleasing* company) and therefore if it were *immediate* to, and *inseparable* from the *Liturgy*, would not be a charge against it, nor in any probability hinder, but *advance* the desire, and acquisition of *saving knowledge and true piety*, which is there proposed, to all that are *present* at the *Liturgy*. But if the phrase signifie being *pleased* with the *bare presence*, or the being *present*, and doing nothing of that they come for, as the *Lip-labour* seemes to denote the hard labour of the *lip*, and not joyning any *zeale* or intention of the *heart*, it is then but an *uncharitable censure* again, if it be not

not upon *certaine knowledge*, and if it be, 'tis as incident to that order of the *Directories* proposing, as to our *Liturgy*. One may please himselfe with a bare *presence at Sermon*, & either sleep it out, or thinke on some worldly matter; one may say all or most of the *Ministers Prayer* after him, and sigh and groane at every period, and satisfy himselfe that this is a gallant worke of piety, but truly I would be unwilling to be he that should passe this censure on any, whose heart I did not know (for sure it is not *necessary* that any man should leave his *heart* at home, when his *body* is *present*, or employ it on some thing else, when his *Lips* are busied either in our *Liturgy* or that *Directory prayer*.) nor, if I did so, should I thinke that the *Directories* order for *worship* should be rejected for this fault of *others*, if there were nothing else to be said against it. As for the *Peoples bearing a part in the Service*, which seems to referre to the *responses*, this hath had an account given of it already.

§ 13.

Only in the whole period put together, this seems to be insinuated, that the *saving knowledge*, and *true piety*, is no where to be had, but in *those Sermons*, which are not ushered in with the *Liturgy*; which we shall not wonder at them for affirming, who have a long time thus perswaded the people, that all *saving knowledge* is to be had from *them*, and their complices, and blasted all others for *carnall men*, of which many *discriminative Characters* were formerly given, as *kneeling* or *praying* at the time of *entrance into pue or pulpit*; but now it seems the *use* of the *Liturgy* supplies the place of all, as being incompatible with *saving knowledge and true piety*. If this be true, that will be a very popular plausible argument I confesse, and therefore I shall oppose unto it, that which I hope will not passe for boast either with *God* or *Angels*, that of the *Sermons* which have been *Preacht* since the *Reformation* in this *Kingdome*, and commended to the *Presse* and *publicke view*, very few were *Preacht* by those that excluded the *Liturgy* out of the *Churches*, and that since this *Directory* came into use, and so made a visible discrimination among men, there hath beene as much *saving knowledge*, i.e. *Orthodox doctrine*, and *exhortation to repentance, Prayer, Faith, Hope; and Love of*

God, *Self-deniall*, and readinesse to take up the *croffe*, (duties toward God) and to *Allegiance*, *Iustice*, *Mercy*, *Peaceablenesse*, *Meekenesse*, *Charity* even to *Enemies*, (and the rest of the duties toward man) to be heard in the *Sermons* of those that retaine the *Liturgy*, and as much *obedience* to those observable in the lives of those that frequent it, as is to be met with in the espousers of the *Directory*. If it be not thus, I confesse I shall have little hope, that God will suffer such a jewell as the *Liturgy* is, to continue any longer among us so *unprofitably*, and yet if men were guilty of this fault also, and the *Liturgy* of the unhappinesse of having none but such Clients, yet would not this be sufficient authority for any men to *abolish* it, any more then it will be just to hang him who hath beene *unfortunate*, or to make any mans *infelicity* his *guilt*. I beseech God to inflame all our hearts with that *zeale*, *attention*, *fervency*, which is due to that action of *Prayer* in our *Liturgy*, and that *cheerfull obedience* to all that is taught us out of his *Word*, and then I am sure this argument or objection against our *Liturgy* will be answered, if as yet it be not.

§ 14.

The next objection is the *Papists* boast, that our *Booke* is a *compliance* with them in a great part of their *Service*, and so that they were not a little confirm'd in their *Superstition* and *Idolatry*, &c. Where I shall 1. demand, is there any *Superstition* or *Idolatry* in that part of the *Service* wherein we thus comply with them? if so, 'tis more then a *compliance* with *Papists*, 'tis in it selfe a down-right damning sin; and if there be not, but all that is *Idolatrous* or *superstitious* in their *Service* is reform'd in ours, then sure this will be farre from confirming them in either of those, if they depend any thing upon our *judgements*, or our *compliance*. 2. 'Tis a little unreasonable, that they who will not beleive the *Papists* in any thing else, should beleive their *boast* against us, and thinke it an accusation sufficiently proved, because they say it; whereas this affirmation of the *Papists*, if it be theirs, (and not the *Assemblers* rather imposed upon them) is as *grosse*; though perhaps not as *dangerous* a *falsety*, as any one which the *Assemblers* have condemn'd in them. For 3. The truth is notorious, that our
Reformers

Reformers retain'd not any part of *Popish Service*, reformed their *Breviary* and *Proceſſionall*, and *Maſſe-booke*, as they did their *Doctrin*e, retained nothing but what the *Papiſts* had received from purer *Antiquity*, and was as cleare from the true charge of *Popery*, as any period in either *Prayer* or *Sermon* in the *Directorie*; which argues our *compliance* with the *anti-ent Church*, and not with them; the very thing that *Iſaack Caſanbon* ſo admired in this Church of ours, the *care of antiquitie and purity*, proclaiming every where in his *Epittles* to all his freinds, that there was not any where else in the world the like to be found, nor ever hoped he to ſee it till he came into this *Kingdome*. And ſure there is no *Solœciſme* in this, that we being a *Reformed Church*, ſhould deſire to have a *Reformed Liturgie*, which hath alwayes had ſuch a conſent and ſympathy with the Church, that it will not be a cauſeleſſe feare, leſt the abolition of *Liturgie* as farre as God in judgement permits it to extend, (the juſt puniſhment of them that have rejected it) be attended with the abolition of the Church in time, and even of *Chriſtianitie* alſo.

As for the confirming of *Papiſts* in their *Superſtition* by this meanes, I deſire it be conſidered whether it be a probable accuſation, viz. 1. Whether the rejecting that which the *Papiſts* have from *antiquity*, as well as what they have obtruded on, or ſuperadded to it, be a more likely meanes to winne them to heare us or reforme themſelves, then our retaining with them what they retain from *Antiquity*, i. e. whether a *Servant* (much more whether a *Brother*) that is reprehended as much for his diligence, as for his neglects, for his good and faithfull, as for his ill and falſe ſervices, be more likely thereby to be enclined to mend his faults, then he that is ſeaſonably and meekly reprov'd for his miſcarriages onely? It was good advice in that *antient Epistle* to *Polycarpus*, aſcribed to *Saint Ignatius*, Τὸς λοιμοῖς ἐν αὐτῇ ὑποτασσέσθαι, meekeneſſe is the beſt meanes to bring downe the moſt peſtilent adverſary, and the reſemblance by which he expreſſes it as ſeaſonable, Τὸς παροξυνοῦς ἐμμεροχὰς παθεῖν, Fomentations are moſt proper to allay any exaſperation of humors. And 'tis *Hippocrate's* advice.

that

that the *Physitian* should never goe abroad without some *medicaments*, *lenitives* or *mollifying applications* about him; It seemes there was nothing of to dayly approved use as those. And that will avow this method of complying with adversaries, as farre as we may, to be a *probable* and a *wise*, as well as a *Christian* course, to bring them from their *Superstition*, and not to *confirm* them in it. And another use there is wherein the *Papists* themselves confesse this compliance was *Politicke*, to take all *scruple* out of the heads and hearts of the People of England, concerning the lawfullnesse of this Reformation, (This is the opinion of the *Papists*, exprest in a Booke call'd *Babel and Jerusalem*, or *Monarchomachia Protestantium*, subscribed by *P. D. M.* but conceived to be *Patisons* p. 314.) that they might conceive, that the *Service* and *Religion* still continued the same, but was translated into *English* onely, for their better edification, and so, saith he, it was indeed very *politickly* handled. 2. Whether that which drives away all *Papists* from all kind of *communion* or *conversation* with us, from all hearing of our *Preaching* or *Doctrine*, be more likely to worke them over to our side, then that which *permits* them to come to our *Churches* with us. For this is notoriously knowne, that as our *Liturgie* now is, and was framed in *Qu. Elizabeths* dayes, the *Papists* did for ten yeares together, at the beginning of her Reigne, come to *Church* with us, and so continued, till the *Popes excommunicating the Queene* and our *Nation*, made it so appeare *unlawfull* for them. And perhaps but appeare too, for an account might be given of this businesse, that it is no way *unlawfull* (by his owne principles) to a *Papist*, remaining thus, to come to our *Churches*, and be present at our *Liturgie*, and (if that be thought an *objection* or *reproach* against us, I shall then adde) not onely to ours, but to that *Service* which is performed according to the *Directorie* also, the only difference being, that if both by them were conceiv'd *lawfull* (as by mistake, I beleeve, in them neither now is) our *Liturgie* would be more likely to attract them, then the *Directorie*; And this we conceive not such a fault as to offer any excuse for it, (for if *S. Paul* by being a *Jew* to the *Jew*, could hope to gaine the *Jew*, why

why should not we (without being *Papists* to the *Papists*, but onely Christians in those things wherein they are so too) expect to gain the *Papist* also? For supposing this to be, as you call it, a *compliance* with them, sure 'twere a more *probable gaining way*, then to denounce enmitie to all, whom they ever convert with; I meane to the *primitive Liturgies* for no other crime, but because they made use of them. Who are best Diviners in this matter, they, or we, *experience* may perhaps hereafter prove. In the meane, I cannot imagine, but *Liturgy* and *moderation*, and *charity*, may be able to bring in as faire a shole of *Profelytes*, to convert as many *Papists* to us, or at least to confirm *Protestants*, as an *Ordinance for Sequestration* of all their goods, and *Halter*, and a *Directory* will be able to doe, yea with an *Ordinance for the Ordination of Ministers* by meer *Presbyters* too, call'd into assist them.

And whereas 'tis added in that same Section, that the *Papists* were very much encouraged in that expectation, when upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church. 1. I demand on occasion of that phrase [*pretended warrantablenesse of imposing of Ceremonies.*] May any Ceremonies be imposed or no? if they may, then an act of *Parliament* may certainly doe it, and such was that which confirm'd our *Liturgy*, and so the warrantablenesse not pretended; if not, why then doe you impose entering the *Assembly* not irreverently. p. 10. and taking their places without bowing? For that generall, and that negative is notation of some Ceremony, if it have any sence in it. The phrase [*not irreverently*] prescribes some reverence, there being no middle between those two, and consequently the forbidding of the one being a prescription of the other. For I shall aske. Is keeping on the hat irreverence at that time? If it be, then pulling it off, or not keeping of it on is a Reverence then required; And if this be avoided by saying, that this is onely there directed, not commanded, I reply, that an *Ordinance* prefixt for the establishing that direction, requiring that what is there directed, shall be used, amounts to a prescription. The same may be said of causing the Man to take the Woman by the

right hand in Marriage, in the *Directory*, which is the *prescribing* of a *Ceremony*, as much as if the *Ring* had been appointed to be used there also. 2. I answer that we know not of any *Ceremonies* which have been *obtruded* or *forced* on any which the *Law* hath not *commanded*, (or if there had, this had been nothing to the *Liturgy*, nor consequently to be fetcht in as a part of a charge against it;) That of *bowing at the entrance into the Church*, is the most likely to be the *Ceremony* here spoken of, and yet that is neither a *new one* (never by any *Law* or *Canon* turn'd out at the *Reformation*, but onely not then *imposed* under any command, and since *disused* in some places) nor yet was it lately *imposed* or *obtruded on the Church*, but on the other side in the *Canon* of the last so hated *Convocation*, (which alone could be said to deale with the *Church* in this matter) it was onely *recommended*, and *explained*, and *vindicated* from all mistake, and then the practice of using of it left to every mans *liberty*, with the caution of the *Apostle*, that they that use it should not condemne them that use it not, nor they that use it not, judge them that use it. 3. That the warrantableness of *imposing* the former *Ceremonies* was no meanes or occasion of *obtruding new daily*, but rather an *hedge* to keep off such *obtrusion*; for when it is resolved by *Law*, that such *Ceremonies* shall be used, 'tis the *implicite intimation* of that *Law*, that all other *uncommanded* are left free, and that, without authority, (as the word [*daily*] supposes the discourse here to meane) no other can be *obtruded*. For sure 'tis not the quality of *Law* to steale in *illegall* pressures, but to keepe them out rather, to *define* and *limit* our *Liberty*, not to *enthral* us, to *set us bounds* and *rules of life*, not to *remove* all such. But then 4. That it may appeare of how many *truthes* this period is composed (every one of them with the helpe of one syllable a [*not*] set before the principall verbe, able to become such) I shall adde that the very *obtrusion* of such *Ceremonies*, if they had beene *obtruded*, would never have encouraged a rationall *Papist* to expect our returne to them, but onely have signified that we meant by complying with them, as farre as it was *lawfull*, to leave them without excuse, if they did not doe so too, comply with

with us in what they might, and restore the Peace and Union of Christendome by that meanes. This with any moderate *Papist* would most probably worke some good, and for the more fiery *Jesuites*, I am confident none were ever more mortally hated by them, then those who were *favourers* of the *Ceremonies* now mentioned, and for the truth of what I say, you are obliged to beleeve that passage in *Romes Master piece*, which you appointed to be set out, *wherein the King, and the late Archbishop of Canterbury, were by the Popish contrivers designed to slaughter as Persons whom they desired to gaine to them*: but that any of the now *Assemblers* were so hated, or so feared, or thought so necessary to be taken out of the way, we have not yet heard, but are rather confident that if a *pention of Rome*, or a *Cardinalls cap*, will keep them longer together to doe more such work as this, so reproachfull to the *Protestant Religion*, they should be so hired, rather then dissolve too speedily.

In the next place, 'tis found out by experience, that the *Liturgy* hath been a great meanes to make and encrease an idle and unedifying Ministry, which contented it selfe with set formes made to their hands by, others without putting forth themselves to exercise the gift of Prayer, To this I answer, that those Ministers are not presently proved to be idle and unedifying which have beene content to use the *Liturgy*. I hope there may be other waies of labour, beside that of *extemporary prayer* (which can be no longer a labour then while it is a speaking.) For 1. I had thought that these men might have acknowledged Preaching and Catechizing, the former at least, to have beene the worke of a Minister, and that an edifying worke, and that sure those men have been exercised in, who have retain'd the *Liturgy* also. 2. Study of all kind of *Divine learning*, of which the haters of *Liturgy* have not gotten the inclosure, may passe with sober men for a labour also, and that which may tend to edification, if it have charity joyned with it, and that may be had too, without hating the *Liturgy*. But then 3. I conceive that this *Directory* is no necessary provision against this reproached idlenesse, or unedifyingnesse in any that were formerly guilty of them in the daies of *Liturgy*. For sure the labour will not

be much increased to the Minister, that shall observe the *Directory*, because either he may pray *extempore*, which will be no paines, but of his *lungs* and *sides* in the *delivery*, or else a forme being composed by any, according to the *Directory* (which is in effect a *Forme* it selfe,) he may thenceforth continue as *idle* as he who useth our *forme of Liturgy*, and he which hath a mind to be *idle*, may make that use of it, and that you acknowledge, when you interpose that caution P. 8 [that *the Ministers become not hereby slothfull and negligent*] which were wholly an unnecessary caution, if this *Directory* made *idleness* impossible; and if a *caution* will serve turne, the like may be added to our *Liturgy* also, without abrogating of it. And for the *edifying*, I desire it may be considered, whether the *extravagancies* and *impertinences*, which our experience (as well grounded as that which taught these men this mystery of the *idle unedifying Ministry*) bids us expect from those who neglect *set formes*, do more tend to the *edifying* of any then the use of those *Prayers* which are by the piety and judgement of our *Reformers* composed, and with which the *Auditory* being acquainted, may with uninterrupted devotion goe along and say, *Amen*.

§ 18.
P 5.

And whereas 'tis added in this place, that our *Lord Christ* pleaseth to furnish all his *Servants* whom he calls to that office with the gift of *Prayer*. I desire 1. That it may be shewed what evidence we have from any *promise* of *Christ* in his word, that any such *gift* shall be perpetually annexed by him to the *Ministry*; I beleve the places which will be brought to enforce it, will conclude for *gifts of healing, making of Psalms*, and other the like also, which *Ministers* do not now *avaies* pretend to. 2. I would know also why *Christ*, if he do so furnish them, may not also be thought to help them to the matter of their *Prayers* (in which yet here the *Directory* is faine to assist them, and pag. 8. supposes the *Minister* may have need of such help and furniture,) as well as the *forme of words*, in which the *Liturgy* makes the supply. 3. I shall not doubt to affirme, that if the *gift of Prayer* signifie an *ability of Praying in publick without any premeditation, discreetly and reverently,*

rendly, and so as never to offend against either of those necessities, every Minister is not furnished with this gift, some men of very excellent abilities wanting that suddaine promptnesse of *elocution*, and choice of words for all their conceptions, others being naturally modest and bashfull, and not endued with this *charisma* of boldnesse, which is a great part, a speciall ingredient of that which is here called the gift of prayer. And even for those which have the former of these, and are not so happy as to want the latter, that yet they are not sufficiently gifted for Prayer in Publick, experience hath taught us by the very creditable relations of some, who have fallen into so many indiscretions, that we say no worse in that performance. 'Tis true that God enableth men sufficiently in private to expresse their necessities to him, being able to understand sighs and groanes, when words are wanting, and as well content with such Rhetorick in the Closet as any, but this is not peculiar to Ministers, and for any such ability in publick, there will not be the like security, unlesse the language of sighs and groanes, without other expressions, be there current also, which appears by some, who are forced to pay that debt to God in that coyne, having through unthriftinesse provided no other; and yet 'twere well also if that were the worst of it, but the truth is, blasphemy is somewhat worse then saying nothing.

The last objection is, That the countenance of the Liturgy would be a matter of endlesse strife and contention in the Church, and a snare to many godly Ministers, &c. to the end of that page. Where 1. Is observable the temper and resolution of these men, of whom such speciall care is taken, which makes it so necessary for them, not onely to strive and contend, 1. against established law. 2. about formes of Prayer, (which sure is none of the prime Articles of the Creed) but also to strive for ever, which being observed, it seemes 2^{ly}, That they have a very charitable opinion of all us who are assertors of Liturgy, that we will never strive or contend for it, for otherwise the strife may be as endlesse upon its taking away. And sure in ordinary judging (if they be not sure that none are contentions, but their favourites) we see no reason, why the introduction of a new

way of worship, should not be more matter of strife, and so also a snare to more (if any can be ensnared or scandalized, but they) then the continuance of the old established Liturgie. Where, by the way, the snare they speake of seemes to signifie that which catches and intraps their Estates and not their Soules, causeth them to be persecuted, &c. which is a notable paralogisme and fallacy put upon the Scripture use of that phrase, if we tooke pleasure in making such discoveries. But then 3¹. We desire experience may be judge, and upon the sentence which that shall give, that it may be considered, whether upon the ballancing of the Kingdome, it will not be found that a farre greater number are now at this time offended at the Directorie, and thereby ensnared in their Estates, if they ly within your power, then formerly at any time (I shall adde in all times since the Reformation, put together) ever were by the Liturgie.

§ 20.

As for that passage which is added in the close of this Section, that in these latter times God vouchsafeth to his People more and better meanes for the discovery of error and Superstition. Though this sounds somewhat like his Divinity who makes the power of resisting Kings, to be a truth which God pleas'd to reveale in these latter times, for the turning Antichrist out of the World, but hid in the primitive times, that Antichrist might come in, yet I shall not now quarrell with it (because 'tis possible it may have another sence, and I would not deny any thing but what is apparently and inexcusably false) but from thence assume, 1. That I hope God vouchsafeth these meanes to them, that use the Liturgie also; For if it must be supposed a sinne to continue the use of it, 'tis not, I hope, such a wasting sinne, as to deprive men of all grace, even of the Charismata, which unsanctified men may be capable of, and of meanes of knowledge, which is but a common grace, and therefore I must hope that the phrase [his people] is not here meant in a discriminative sence (like the Montanists forme of nos spirituales, in opposition to all others, as animales & psychici) to signifie onely those that are for the Directorie, for then let them be assured, Gods gifts are not so inclosed, but that Oxford is vouchsafed as plentifull meanes for the discovery of er-

ver and *superstition*, as *London*, and have, among other acts of
knowledge, discovered this one by Gods blessing, (which againe
 I shall mention) that there may be as much *error* and *Supersti-*
tion, in rejecting of all *Liturgy*, as in retaining of any, in oppo-
 sing Ceremonies, as in asserting them, a *negative* (as I said)
touch not, tast not, kneele not, bow not, as well as a *positive* *super-*
stition; as also that there be errors in *practice*, as well as *doctrine*,
 and *divine infidelities* against the Commandements, and Ser-
 mon of Christ in the *Mount*, as well as against the *Creed* it
 selfe, and that imposing of *Lawes* on the King and Kingdome
 by the *Sword*, abolishing *Liturgy*, setting up *Directories* by
 that *sterne* way of argument, those *carnall weapons* of *militia*
 or warfare, when they are not onely *practised*, but asserted for
lawfull, are errors, damnable errors also, and such as are very
 neare the ordinary notion of *Superstition*, the teaching for do-
 ctrines the Commandements of men, I would I might not say
 of ——— also. But then 2. all this being supposed of
 Gods granting better meanes of knowledge now, then formerly,
 I shall yet interpose, that sure this is not a truth of an *unlimi-*
ted extent, for there have beene *Apostles*, which had better
 meanes then we, and they that were nearest them, (and knew
 their doctrines, and practices, better then it is possible we
 should) had so also, nay *Universall Councells* meeting in the Ho-
 ly Ghost, and piously and judiciously debating, had by the pri-
 viledge of *Prayer*, more right to that promise of Christs being
 in the midst of them, and leading them into all truth, then an il-
 legally congregated *Assembly*; and all these have beene greater
 favourers of *Liturgy* then any of equall authority with them
 have beene of your *Directory*; And 3. if all were supposed and
 granted which you claime, yet still the meanes of knowledge
 now vouchsafed doe not make you *infallible*, lay not any *morall*
 or *physicall necessity* on you to be *faultlesse* or *errorlesse*, and
 therefore still this may be error in you as probably, as *Liturgy*
 should be *Superstition* in us. And for gifts of *Preaching* and
Prayer, I answer, if they are and have been truly gifts, o-
 thers of former times may by the Spirit have had as liberall a
 portion of them, as we. For sure those daies wherein the spi-
 rit

rit was promised to be *powred out on all flesh*, are not these daies of ours, or of this age, exclusively to all others; Of this I am confident, that some other ages have had them in such a measure, as was most agreeable to the propagating of the Gospell, and if that were then by *forming* or *using* of *Liturgies*, why may it not be so at this time also?

§ 21.

Having given you my opinion of these passages, and yielded to them for quietnesse sake, a *limited* truth, I must now adde, that if they be *argumentative*, and so meant as a prooffe that these *Assemblers* are likely to be in the right, while they *destroy Liturgy*, although all the *Christian world* before them have asserted it, this will be a grosse peice of insolency and untruth together; a taking upon them to be the *only People of God* of these *latter times*, nay to have greater *judgement, knowledge, gifts*, then all the whole *Christian World*, for all Ages together, including the *Apostles* and *Christ himselfe*, have had. For all these have beene produced together with the suffrage of *Jewes, Heathens, Mahometans* also, to maintaine *set Formes*; and though it be true, that some of late have found out many *Superstitions*, that never were discover'd before, one or other almost in every *posture* or *motion* in God's *Service*, yet this sure is by the helpe of an injustice in applying without all reason that title to those actions, and not by a greater *sagacity*, in discerning, making many acts of *indifferent* performance, nay of *Piety* it selfe, goe defamed and mourning under the reproach of *Superstition*, and not bringing any *true light* into the World, that before was wanting. This one *Odium* fastned on all *Orthodox Ministers* in this Kingdome at this time, of *being superstitious*, and the mistake of the true notion of the word which hath to that end been infused into many, (but is by a *Traet lately printed* somewhat discovered) hath brought in a shole of *Sequestrations of Livings*, which have beene very necessary and instrumentall, to the maintaining of these present distempers. And now at length it proves in more respects then one, that what ever unsatiate hydropicall appetites are tempted to take away, is presently involved under that title, a name that hath an universall malignity in it, makes any

any thing *lawfull prize* that is in the company. God will in time display this deceit also.

Having mentioned these so many reasons of their *abolishing our Liturgy*, i.e. their so many *slanders* against our *Church* and *Church-men*; all which if they were true, hang so *loose* and so *separable* from *Liturgy*, that they cannot justify the *abolition* of it; At length they shut up their suggestions with [*Upon these and many the like weighty considerations, and because of divers particulars contained in the Book, they have resolved to lay aside the Book*] where if the *many considerations* unmentioned be of no more *truth* or *validity* then these, and so be *like weighty considerations*, I acknowledge their *prudence* in not naming them, and thinke that no part of the World is like to prove the worse for this their reservednesse, onely by the way a generall charge is nothing in Law, and *in generalibus latet dolus*, is a legall exception against any thing of this nature. But if they have any other which they conceive to be of any weight, they are very unjust and very uncharitable to us, thus to *ensnare* our *Estates* (the fault even now laid upon the *Prelates*) by requiring our *approbation* of their *Directory*, and conformity of our practice to it, and yet not vouchsafe us that conviction, which they are able, to satisfie us of the *reasons* of their proceedings. But the truth is, we shall not charge this on them neither, being made confident by the *weakenesse* of the motives produced, that they have not any more *effectuall* in store. And for the *particulars* contained in the *Booke*, if there were any infirme parts in it, any thing unjustifiable, (which we conceive their *Conscience* tells them there is not, having not in this whole *Booke* produced *one*, and yet their *charity* to it not so great, as to *cover* or *conceale* any *store* of *sinnes*) yet would not this inferre any more then onely farther *Reformation* of *be-Booke*, which is not the designe against which we now argue.

And having proceeded to so blowly a sentence upon such (*ὁπρὸς ἐν ἰσῶι*, in the Gospell phrase) *testimonies* and *accusations* so *unsufficient* and *unproportionable* to such a *condemnation*, they could not but foresee the opinion that would be had of the action, and the ill and odious consequents that would

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attend

§ 22.

P. 6.

P. 7.

§ 23.

attend it, which therefore to keepe off, is the next endeavour, by professing that what is done, is *not from any love of Novelty*. And truly 'tis well you tell us so, for otherwise the semblance of that *love* in this and other actions, might have perswaded us mortalls, who see but the outsidcs, so to judge. And still notwithstanding the affirmation, (which is not of much value in your owne cause, unlesse we had more *testimonies* of the Authors *infallibility*, then this *Preface* hath afforded us) the consideration of the *matter* and *termes* of the *change* from what and to what, of the no manner of *advantage* or acquisition by it to recompence all the *disadvantages*, the great temerity, if not impiety to boot, in separating from this *nationall*, &c in scorning and detying the practice of the *Universall Church*, and the great *illegality*, that I say no worse, of your action and the preparatory steps of motion to it, may tempt us to affirme, that it must needs be a *love of novelty*, even a *Platonicke love*, as the phrase is now adayes, a *love of novelty*, as *novelty*, without any other hoped for reward, without any other avowed designe in seeking it; for if there be any other which may be own'd, I am confident it hath already appeared by what hath beene said, that this is not the way to it. But then 2. Such a profession as this will not sure signifie much, to *innovate*, and yet to say we *love not innovation*, to act with a proud high hand in despite of so much at least of God, as is imprinted in the *Lawes* of man, and our *lawfull Superiours*, and then to excuse it by saying *we love not to doe so*, will but little alleviate the matter before any equall Judge. 'Tis certaine there is something unlovely in the reproachfull *name of sinne*, how glibly soever the *pleasures* of it goe downe, yea and even in the *sinne* it selfe, it hath the *stis xynēgas*, the *two Cups* in *Homer*, more truly then that to which he applies it, its *bitter* and *hatefull*, as well as its *smeeter* lovelier parts, *exemplo quodcumq; malum committitur, ipsi Displicet*, and if men may have leave and excuse to commit adultery so long, till they fall in love not onely with the pleasure of it, but the very *sinfulness* of it, and the *name* and *reproach* also, we shall give them a good large space of *Repentance*: the short is, the mention of *Novelty* is an evidence

dence that the Composers Conscience tells them, that what they now doe is such, and 'tis not their *not loving* it (perhaps *onely thinking*, perhaps *onely saying* they do not love it) which will much lessen the fault, but rather define it to be an act against Conscience, to be and continue guilty of so huge a novelty, when they professe they love it not.

S 24.

The next envie that they labour to avoyd, is the having an intention to disparage the Reformers, of whom they are perswaded, that were they now alive they would joyne with them in this worke. This is another *οὐδὲν παρῆλθεν*, to blanch your actions with contrary intentions, to do that which is most reproachfull to the Reformers, to obliterate, or which is worse, to defame their memory (whom yet at the beginning you called wise and pious) and then say you intended them no disparagement, nay to make them repent and retract after their death (i.e. to put them in a kinde of Purgatory) to undertake for them that they have changed their minds, and not onely that they are now content to part with that finally out of the Church, the short temporary losse of which, one of them (*Arch-Bishop Crammer* in one of his letters publisht by *Miles Coverdale*) laments, as the severest part of the Persecuters tyranny to ward him, viz. that they would not permit him the use of the *Common-prayer booke in the Prison*; but withall that they are growne zelors too, are content to act most illegally and seditiously to cast it out. The judgement of this matter we leave to any ordinary arbitration, 1. Whether it be likely that they would joyne, against Law to take that away, which they compiled, or make all prescribed Formes unlawfull, who did not thinke any fit in publike, but those which were prescribed. 2. Whether any man can have ground of such perswasion, when they dyed in the constant exercise of it, and have sent them no message from the dead of their change of minde. 3. Whether it be not strongly improbable, that they of the first Reformation, who in *Queene Maries* dayes flying and living in *Frankfort*, and there meeting with the objections that have beene produced by our new Reformers, maintained the Booke against them all, would now if they were return'd to us from a longer exile,

disclaim all that they had thus *maintain'd*. 4. Whether it be not an argument of a strong *confidence* and *assurance*, (which is the most dangerous mother of Schisme and Heresie imaginable) of *strong passions* and *weak judgement*, to thinke that all men would be of their *side* (as *Hacket* thought verily that all *London* would rise with him, as soone as he appear'd in *Cheapside*) upon no other ground of that perswasion mention'd, but only that they are of it, which is but in effect as the same *Hacket* did shewing no evidence of his being a Prophet, but onely his *confidence*, which produced all kinde of direfull *Oathes* that he was, and hideous *imprecations* on himselfe, if he were not so. That which is added by way of honour to those Martyrs, that they were *excellent instruments to begin the purging and building of his house*, may be but an artifice of raising their owne reputation, who have perfected those rude beginnings, or if it be meant in earnest, as kindnesse to them, 'tis but an insignificant *civilitie*, to abolish all the *records* of their *Reformation*, and then pay them a little *praise* in exchange for them, Martyr their ashes (as the Papists did *Fagius* and *Bucer*) and then lay them downe into the earth againe, with a *dirge* or *anthem*, *defame* the *Reformation*, and *Commend* the *Reformers*; but still to intimate how much *wiser* and *Godlier* you are, then all those Martyrs were.

§ 25.

Thus farre they have proceeded *ad amoliendam invidiam*; Now to the *positive motives*, of setting upon this great worke of *innovation*, and those are 1. To *answer in some measure the gracious providence of God which at this time calleth upon them for farther Reformation*: What they should meane by the *gracious providence of God* in this place, I confesse I cannot guesse, (if it be not a meer *name* to adde some credit to the cause) unlesse it be the *prosperity* and good successe of their *Armes*; which if throughout this Warre they had reason to bragge or take notice of (as sure they have not, but of Gods hand many times visibly shewed against them, in raising the low estate of the King, without visible meanes, and bringing downe their mighty strengths, as the *Septuagint* makes God promise to fight against *Amaleck*, ἐν κρυφαῖς χερσὶ, *by secret hand*

hand, by invisible,) yet sure would not that *justify* the taking up of those Armes, much lesse be able to *consecrate* all other sinnes, that those Armes may enable any to be guilty of. 'Tis the Turkes Divinity, as before I intimated, to passe sentence on the action by the prosperity of the man. *to make one killing of a Father villany and sacriledge, because the designe it aim'd at* Busbequi, Epist. *miscarried, and another of the same making an heroick act, that God was pleased with, because it brought the designer to the Kingdom:* And therefore, I beseech you, look no longer on the cause through the deceivable and deceitfull glasses of your conceited victories, but through that one true glasse the word of Christ in the New Testament; and if that call you to this farther reformation, go on in Gods name; But if it be any else that calleth you, (as sure somewhat else it is you meane, for if it were Gods word you would ere now have shew'd it us, and here have call'd it Gods word, which is plaine and intelligible, not Gods providence, which is of an ambiguous signification) if any extraordinary revelation however convey'd to you; this you will never be able to approve to any that should doubt your call, and therefore I shall meekly desire you, and in the bowells of Christian compassion to your selves, if not to your bleeding Country, once more to examine serionfly, what ground you have in Gods word, to *satisfie conscience* of the lawfullnesse of such attempts, which you have used, to gaine strength to work your Reformation; and this we the rather desire to be shewed by you, because you adde, that *having consulted with Gods holy word, you resolve to lay aside the former Liturgie*, which cannot signifie that upon command of Gods word particularly speaking to this matter, you have done it, for then all this while, you would sure have shewed us that word, but that the word of God, hath lead you to the whole worke in generall, which you have taken in hand, and therefore that is it, which as a light shining in so darke a place, we require you in the name of God to hold out to us.

S 26:

After this there is a 3^d motive, the *satisfaction of your owne consciences*. This I cannot speake to, because neither I know them, nor the grounds of them, save only by what is here men-

tioned, which I am sure is not sufficient to *satisfie conscience*; (phancy perhaps it may) onely this I shall interpose, that it is possible your owne *consciences* may be *erroneous*, and we are confident they are so, and then you are not bound to *satisfie* them, save onely by seeking better information, which one would think might be as feasible a taske as *abolishing of Liturgie*.

§ 27.

Next a 3^d motive is mentioned, that *you may satisfie the expectation of other Reformed Churches*; To this first I say, that this is not the rule for the *reforming* of a *Nationall Church* αυτοκραταρική, and *independent*. And such I conceive, the *last Canon of the Councell of Ephesus*, will by consequence conclude this of *England* to be; and its being so is a sufficient plea, 1. To cleare us from all shew of *Schisme* in *Seperating* from the *Roman Church* (to which we were not, according to the *Ephesine rule*, subjected as a part) though we *reformed* our selves, when the *Pope* vehemently requir'd the contrary, and would not himselfe be *reformed*; and from the *Church universall*, of which we still remaine a *member undivided*, 2. To answer this motive of our *Assemblers*, by telling them that in the *reforming* such a *Church* (as this of ours, if not by others, yet by *them* is acknowledged to be) the care must be, to do what the *head* and *members* of the *Church*, shall in the feare of God resolve to be fittest, and not what *other Churches* expect; for if that were the rule, it would be a very *fallacious* and very *puzzling* one, the *expectations of severall Churches* being as *severall*, and the choice of some difficulty, which of them was fittest to be answer'd. But then secondly, what the *expectation of other Churches* have beene in this point, or what the *reasons* of them, we do not punctually know, only this we doe, that after your *soliciting* of many (which is another thing, somewhat distant from their *expecting*) we heare not of any, that have declared their concurrence in opinion with you in this: But on the contrary, that in answer to your Letter directed to the *Church of Zeland*, the *Wallachrian Classis* made this returne to you, that they did approve *set and prescribed formes of publique Prayer*, as *profitable and tending to edification*, quite contrary

to what you before objected of the *Offence to the Protestant Churches abroad*, and now of *their expectation, &c.*) and give reasons for that approbation, both from Texts of *Scriptures*, and the generall practice of the *Reformed Church*, avouching particularly the forementioned place of *Calvin*, and conclude it to be a *precise singularity* in those men who doe reject them. And now, I beseech you, I speak your knowledge, and instance in the particular, if any Church have in any *addresse* made to you, or *answer* to your invitation, signified their *expectation* that you should *abolish Liturgy*, or their approbation of your tact, able to counterballance this censure from the pen of those your freinds thus unexpectedly false upon you. Some *ingenuity* either of making good your assertion of the *Churches*, or else of *Confession* that you cannot, will be in common equity expected from you.

The *desires of many of the Godly among your selves* (which you mention as a fourth *motive* for *abolition*) will signify little, because how many *suffrages* soever might be brought for the upholding of *Liturgy*, those who are against it shall by you be called, *the godly*, and that number what ever it is, goe for a multitude. But then againe, *Godly* they may be, but not *wise*, (*piety* gives no *infallibility* of doctrine to the possessor) at least in this point, unless you can first prove the *Liturgie* to be *un-godlie*; nay they that *rejoiced* in it, were, as you say, *godlie and learned*, and they that made it *wise and pious*, and therefore sure some respect was due to the *wise*, as well as *godly* in the abrogation. And yet it may be added farther, that the way of expressing of the *desires of those* whom you meane by the *Godlie*, hath beene ordinarily by way of *Petitions*, and those it cannot be dissembled have beene oft framed and put into their hands (I say not by whom) even in set *prescribed Formes*: not thinking it enough to give them a *Directorie for matter*, without *stinting their Spirits*, by appointing the wordes also. This shewes that the *desires of those many of the Godly*, are not of any huge consideration in this businessse, and yet I have not heard to my remembrance of any *Petition*, yet ever so insolent, as to demand what you have done (in answer it seemes

§ 28.

to some inarticulate groanes or sighes) the abolition of all
Liturgie.

§ 29.

The last motive is, That you may give some publique testimony of your endeavours for uniformity in divine worship promised in your Solemne League and Covenant. To this the answer will be short, becaute it hath for the maine already been considered. 1. That the Covenant it selfe is *unlawfull*, which therefore obliges to nothing but *Repentance*, and restitution of a stray Subject to his Allegiance to God and the King againe. 2. That there is one speciall thing considerable of this Covenant, which will keepe it either from obliging or from being any kind of *excuse* or *extenuation* of the crimes that this action is guilty of, and that is the *voluntary taking* of that Covenant *on purpose*, thus to *ensnare* your selves in this obligation, to doe what should not otherwise be done; We before told you, that *Herods oath* would not justifie the *beheading of John*; and shall now adde, that if some precedaneous hatred to *John*, made *Herod* lay this *designe* before hand, that *Herodias's Daughter* should dance, that upon her dancing he would be vehemently pleas'd, that upon her pleasing of him he would *swear* to give her any thing she should aske, even to halfe his Kingdome, and the same compact appoint her to make this Petition, to take *John Baptist's head* for her reward, (as 'tis not unlikely, but that as *Herodias* was of counsell with her Daughter, so *Herod* might be with *Herodias*) if the *traine* I say, lay thus, sure *Herods oath* would take off but little from the crimson dye of his *murther*, but rather superadde that sinne of deepe *hypocrisie*, of making *pietie*, and the Religion of oathes, a servant and instrument to his *incest* and *murthering* of a Prophet. And then I shall no farther apply, then by asking this question, did you not take this Covenant *on purpose* to lay this obligation upon you, and now pretend that for your Covenants sake, you must needs doe it? If you cannot deny this, O then remember *Herod*. But if you tooke the Covenant without any such *designe*, but now find your selves thus *ensnared* by it, then rather remember the times to get out of that *snare*, and not to engage your selves faster in it. 3. I answer, that if by *uniformity* be meant that
among

among our selves in this Kingdome ; the taking away our *Liturgie* by *Ordinance*, while it remains establishd by valid *Law*, is no over-fit *meanes* to that end, nothing but a new *Act*, and an *assurance* that all would be obedient to that *Act*, can be proper for that purpose ; and I am sure there are some men in the World, whom if such an *Act* displeased, the *obedience* would not be very *uniforme* ; what ever it may seeme to be when better *Subjects* are supposed to be concluded by it. But if it be *uniformitie* with the best reformed Churches (as your *Covenant* mentions) then 1. That *uniformitie* in matters of *Forme* or *Ceremonie* is no way necessary, (*Communion* betwixt Churches may be preserv'd without it) nor neare so usefull, as that other among our selves, and therefore the bargain will be none of the most thriving, when that acquisition is paid so deare for, *uniformity* with strangers purchased with confusion at home, as bad a market, as unequall a barter, as if we should enter upon a *Civill Warre*, for no other gaine, then to make up a *Peace* with some *Neighbour Prince* ; which none but a mad Statesman would ever counsell. But then 4. The *Covenant* for such *uniformitie*, obliges not to make this *Directory*, which I shall prove. 1. By the verdict of those themselves which have taken the *Covenant*, of whom many, I am confident, never conceived themselves thereby obliged to abolish *Liturgie*, there being no such *intelligible sence* contained in any branch of the *Covenant*, any such *intention* of the imposers avowed at the giving of it. 2. Because we conceive we have made it manifest, that that part of the *Covenant* which mentions *uniformitie* with other Best Reformed Churches, doth not oblige to abolish *Liturgie*, not only because the generall matter of the *Covenant* refers unto the *Government*, and not to the *Liturgie*, but because this of *England*, as it now stands establishd by *Law*, is the best Reformed, both according to that rule of *Scripture*, and standard of the purest *Antient Church* ; For which we have also the testimony of *Learned Protestants* of other Countries, preferring it before their owne, and shall be ready to justify the *best* by any *test* or *criptura*, that shall be resolved on fit to decide

decide this *doubt* or competition between this of ours, and any that you shall *Vote* or *name* to be the best.

§ 30.

The like challenge we shall also make in returne to a *tacie* intimation of yours more then once false from you in this *Preface*, and in the body of the *Directory*. p. 40. and 73. *viz.* that the *Church of England* hath *hitherto been guilty of Superstition in her Liturgie*. To which we first reply by desiring, that you mention any one particular wherein that accusation may appear to be true, (and we hereby undertake to maintaine the contrary against all the learnedst in that *Assembly*) which if you will not undertake to *specifie and prove*, you must acknowledge to be guilty of great *uncharitablenesse* in *affirming*. I shall not be so uncharitable as to wish that the judgement of the *Civill Law* may be your doome, and the sentence that belongs to *Superstition* be the reward of your defamation, I shall not say so much as the *Lord reprove*, by way of imprecation, but once more repeat, *Lord lay it not to your charge*,

§ 31.

Upon these grounds you proceed, that [*having not consulted with flesh and blood, &c.*] This sure in Saint Pauls phrase, *Gal. 1, 16.* signifies not consulting with men, though *Apostolicall*; as consulting with them is opposed to immediate revelation from Heaven; and then sure your *Assembly* was very *spirituall*, and very *heavenly*, for with them you confesse to have consulted; but if you meane by the phrase, in a larger sense, *earthly or humane interests*, I shall only aske, whether all the actions which have proceeded from you are so visibly divine and unmixt with earth, so apparently uninterested, that your owne testimony should be sufficient to give credit to this affirmation?

§ 32.

Having said this, you proceed to the conclusion, that you resolved to *set up the Directory*, and in it to *hold forth such things as are of divine Institution in every Ordinance*, and other things be set forth according to the rules of *Christian Prudence*; agreeable to the generall rules of the word of God. And now 'tis a little strange, (but yet that which my temper obliges me to desire may still be my fate, when I fall upon a *Controversie with any*) that we which have beene at such distance

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all this while, should just now *meet at parting*, that such *contradictory premises*, should beget the *same conclusion*; For there is not a better Rule in the World, nor any which I would rather choose to be judged by in this matter, then that which is here proposed by you; Onely I desire a litle importunately to be advertised, where it is that the *Compilers of our Liturgy* have swerved from it. Where you have swerved, we have instanced in many particulars in our *Answer to the Ordinance*, and shall now once for all demand, what *rules of prudence* oblige you to turne those many severals there mentioned out of the *Service of the Church*, every one of them tending to *edification directly*, over and above the agreeablenesse of each to the generall rules of *Scripture*; in particular, whether it be agreeable to *Christian Prudence* to abolish a *Liturgy*, which hath been so *piously and discreetly* framed, by those who have seal'd our *Reformation* with their *bloud*, and instead of it to bring in a *voluntary way* of serving God in a *Nationall Church*, where there be many thousand *Parishes*, and no such promise of divine *inspiration or enthusiasme*, but that there may be still some number of those *Ministers*, who will not be able to speak constantly in the Congregation, so as in the *presence of Angels* they ought to speake. The experiments that have given us reason thus to feare, and desire prevention of the like, we are again tempted to adde unto this paper, but we delight not to demonstrate them guilty of *Blasphemies*, who have accused us of *Superstition*. We desire this fault may be cured by some milder *recipe*.

As for that which in passing you say, that by your *Directory Ministers may be directed to keepe like soundnesse of Doctrine*, this indeed is a prerogative of the *Liturgy*, (which hath alwaies beene used as an *hedge* to keepe out *errors*, and to retain a *common profession of Catholick verities*) but cannot belong to your *Directory*, which hath neither *Creed* nor *Catechisme*, nor one *Article of Religion*, or *Doctrine* asserted in it, but leaves that wholly to the Preacher whose doctrine that it should be sound at all, or agree with the *doctrine* of all other Preachers, and so be like sound, here is no *provision* made.

§ 34.

We have thus call'd your Preface also to some tryall, and found it of such a composure and temper, 1. So many variations from truth (which one that desires to be civill, must be unjust if he doe not call them so) that we cannot with any pleasure give an accompt of our judgement of them. 2. So many unconcluding premises, Affirmations, which if they were all supposed true, would never come home to abolition, and among all the heape, so no one truth which is of importance or weight toward that conclusion, that now we conceive we have discharged the taske, given the Reader such a view of the inward parts of this spacious fabrick, that he will not wonder, that we are not so passionately taken with the beauty, as to receive at a venture whatsoever is contain'd in it; For supposing there were never an unseasonable *Direction* in all the Booke following, yet the reception of that, being founded in the abolition both of ours, and of all Liturgy, the *Christian prudence agreeable to the word of God*, which is here commended to us, obliges us to stop our eares to such slight temptations, and never to yeeld consent, to the but laying aside that *forme of Service*, which we have by *establisht Law* so long enjoyed, to the great content and benefit of this Nation; though God knowes some have not made so *holy*, others so *thankfull* an use of it, as it deserved of us, some *neglecting* it, others *standring*, and so many bringing *worldly hearts* along with them, which though they are great evils, under which this divine Liturgy hath suffered, yet being the *infelicities*, not the *crimes*, the *crosse*, which hath made it like unto our Saviour, in being *spit on*, *revil'd*, and *crown'd* with *thornes* (for such he calls the *cares of this world*, the most *contumelious* part of the *suffering*) and not at all the *guilt* (being wholly *accidentall* and *extrinsecall* to it) must never be exchanged, for the *certaine evils*, *naturall* and *intrinsecall* to the no-Liturgy, and withall the greater mischiefs which may probably follow this alteration; for all which patience and submission, we have not the least kind of invitation, save onely that of the noyse, and importunity of some enemies, which should it be yeelded to, would, I doubt not, be resisted and prest againe, with the *Petitions* of many thousands

thousands more, importuning the returne and restitution of the Liturgy again; unlesse by this meanes the Devill should gain an absolute and totall manumission, cast off all his trashes, and presently get ridde of both his enemies, *Religion*, and *Liturgy* together.



A Postscript by way of Appendix to the two former Chapters.

THe truth of all which we have hitherto spoken, if we have not sufficiently evidenced it already, will abundantly appeare by one farther testimony, which is *authentick* and undeniable to them, against whom we speake. And it is, (what the providence of God, and the power of truth hath extorted from them) *their own confession*, in a book just now come to my hands, called, a *Supply of Prayer for the Ships that want Ministers to pray with them, agreeable to the Directory established by Parliament, published by authority*. From which these things will be worth observing, 1. That the very body of it is a set forme of Prayer, and so no *Superstition in set formes*. 2. That their *publishing* it by *authority* is the prescribing of that forme, and so 'tis lawfull to prescribe such formes. 3. That the title, [*of Supply of Prayer*] proveth that some there are, to whom such *supplies* are *necessary*, and so a *Directory* not *sufficient* for all. And 4. that [*its being agreeable to the Directory*] Or as it is, word for word form'd out of it, (the *Directory* turn'd into a Prayer) sheweth, that out of the *Directory* a Prayer may easily first be made, and then constantly used, and so the Minister ever after continue as *idle* without exercising that gift, as under our Liturgy is pretended, and so here under pretence of *supplying the ships*, all such idle *Mariners* in the *shippe* of the *Church* are supplied also, which it seemes was foreseene at the

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P 8.

Writing that preface to the *Directory*, where they say, the *Minister may if need be, have from them some help and furniture.*

5. That the Preface to this new Worke entitled, *A reason of this worke*, containeth many other things, which tend as much to the retracting their former worke, as *Judas's throwing back the money* did to his repentance.

§ 2.

AS I. That there are thousands of Shippes belonging to this Kingdome, which have not Ministers with them, to guide them in Prayer, and therefore either use the Common-prayer, or no Prayer at all. This shewes the nature of that fact of those which without any objection mention'd against any Prayer in that booke, which was the onely help for the devotion of many thousands, left them for some Months, to perfect irreligion and *Atheisme*, and not praying at all. And besides these ships (which they here confesse) how many Land-companies be there in the same condition? how many thousand families which have no Minister in them? (of which number the House of Commons was alwaies wont to be one, and the House of Lords, since the Bishops were removed from thence) and to deale plainly, how many Ministers will there alwaies be, in England and Wales (for sure your care for the Universities is not so great as to be likely to worke Miracles) which will not have skill, or Power, or gift, (which you please) of conceiving Prayers as they ought to doe? and therefore let me impart to you the thoughts of many prudent men (since the newes of your *Directory*, and abolition of our Liturgy) that it would prove a most expedite way to bring in *Atheisme*; and this it seems, you do already discern and confesse in the next words, that the no prayer at all, which succeeded the abolishing of the Liturgy, is likely to make them rather Heathens then Christians, and hath left the Lord's day without any marke of piety or devotion: (a sad and most considerable truth, which some persons ought to lament with a wounded bleeding conscience, the longest day of their life) and therefore we are apt to beleieve your charity to be more extensive, then the title of that book enlarges it, & that it hath designed this supply, not only to those ships, but to all other in the like want of our Liturgy. Your only

only blame in this particular hath been, that you would not be so *ingenuous*, as *Judas* and some others, that have soon *retracted* their precipitous action, and *confesse* they did so, and made *restitution* presently, while you, rather then you will (to rescue men from heathenisme caused by your abolition) restore the Booke againe, and confesse you have sinned in condemning an *innocent Liturgie*, will appoint some Assembler, to compile a poor, sorry, piteous forme of his owne, of which I will appeale to your greatell flatterer, if it be not so low that it cannot come into any tearmes of comparison, or competition, with those formes already prescribed in our booke; and so still you justify your error, even while you confesse it.

2^{dly} That 'tis now hoped that 'twill be no greife of heart to full Christians, if the thirsty drinke out of cisterns, when themselves drinke out of fountaines, &c. which is the speciall part of that ground, on which we have first formed, and now labour'd to preserve our *Liturgie*, on purpose that *weaker* Christians may have this *constant supply* for their infirmities, that *weake* Ministers may not be forced to betray their weakenesse, that they that have not the gift of Prayer (as even in the Apostles times there were *diverse gifts*, and all Ministers, had not promise to succeed in all, but one in one, another in *another gift by the same Spirit*) may have the helpe of these common gifts, and standing *treasures* of Prayer in the Church; and (because there be so many of these kinds to be lookt for in a Church) that those which are able to pray as they ought, without a forme, may yet in pub'icke submit to be thus restrain'd, to the use of so excellent a forme thus set before them, rather then others should be thus adventur'd to their owne temerity, or incurre the reproach of being thought not able; and then this providing for the weake, both Minister and People, will not now, I hope, be charged on the Liturgy, by those, who hope their *supplye of Praier* will be no greife to others.

3^{dly} That these Praiers being enlivened, and sent up by the Spirit in him that praierth, may be *livelie praiers*, and acceptable to him, who is a Spirit, and accepts of service in Spirit and truth. Where 1. It appears by that confession, that as the place that

speakes

§ 3.

§ 4.

speaks of *worshipping in spirit and truth*, is not of any force against set prayers, so neither is that eyther of the *Spirits helping our infirmities*, belonging, as it is here confest most truly, to the *zeale, and fervor, and intenseness* of devotion infused by the *Spirit*, (and not to the words wherein the addresse is made) which if the Spirit may not infuse also, in the use of our *Liturgie*, and assist a *Minister* and Congregation in the Church, as well and as effectually as a company of *Mariners* in a *Ship*, I shall then confesse that the *Directory* first, and then this *Supply*, may be allow'd to turn it out of the Church.

§ 5.

Lastly, *That in truth though Prayers come never so new, even from the Spirit, in one that is a guide in Prayer, if the Spirit doe not quicken and enliven that prayer in the hearer that followes him, it is to him but a dead forme, and a very carcase of Prayer, which words being really what they say, a truth, a perfect truth, and more soberly spoken, then all or any period in the Preface to the Directory, I shall oppose against that whole Act of abolition, as a ground of confutation of the principall part of it, and shall only adde my desire, that it be considered what Prayers are most likely to be thus quickned and enlived by the Spirit in the hearer, those that he is master of, and understands and knowes he may joyne in, or those which depend wholly on the will of the Speaker, which perhaps he understandeth not, and never knowes what they are, till they are delivered, nor whether they be fit for him to joyne in; or in plainer words, whether a man be likely to pray, and aske most fervently he knowes not what, or that which he knowes, and comes on purpose to pray. For sure the quickning and enlivening of the Spirit, is not so perfectly miracle, as to exclude all use of reason or understanding, to prepare for a capacity of it, for then there had been no need to have turn'd the *Latine Service* out of the Church, the Spirit would have quickned those Prayers also*



CHAP. III.

HAVING thus past through the *Ordinance* and the *Preface*, and in the view of the *Ordinance* stated and settled aright the comparison betwixt the *Liturgy* and the *Directory*, and demonstrated the *necessity*, but plaine unreasonablenesse of the *change*, and so by the way insisted on most of the *defects* of the *Directory*, which are the speciall matter of accusation we professe to finde in it, I shall account it a *Superfluous Importunity* to proceed to a reveiw of the whole body of it, which makes up the bulke of that *Booke*, but instead of insilting on the faults and infirme parts of it (such are, the prohibition of *adoration toward any place*, p. 10. that is of *all adoration*, while we have bodies about us, for that must be *toward some place*; the *interdicting of all parts of the Apochryphall Bookes*, p. 12. which yet the Antient Church avowed to be read for the *directing of manners*, though not as *rule of Faith*; the so frequent mention of the *Covenant* in the directions for *Prayer*, once as a *speciall mercy of God*, p. 17. which is the *greatest curse* could befall this *Kingdome*, and a great occasion, if not Author of all the rest, which are now upon it, then as a *meanes of a strict and religious Union*, p. 21. which is rather an engagement of an *irreligious Warre*; then as a *pretious band that men must pray that it never be broken*, p. 21. which is in effect to pray, that they may never repent, but continue in *Rebellion* for ever. Then as a *mercy* againe, p. 37. as if this *Covenant* were the *greatest treasure* we ever enjoyed. Then the praying for the *Armies by Land and Sea*, p. 38. with that addition [*for the defence of King, and Parliament, and Kingdome*] as resolving now to put that cheat upon God himselte, which they have used to their Fellow-Subjects, that of *fighting against the King for the defence of him*, (*Beloved be not deceived, God is not mocked*.)

Then affirming that the *Font* were *superstitiously* placed in time of Popery, and therefore the Childe must now be baptized in some other place, p.40. while yet they shew not any ground of that accusation, nor ever will be able to doe. Then that the *customs of kneeling and praying by, and towards the dead, is superstitious*, p.73. which literally it were, (*Superstitum cultus*) if it were praying to them, but now is farre enough from that guilt. And lastly, that the *Lords day is commanded in the Scripture to be kept holy* p.85. the sanctification of which we acknowledge to be grounded in the Scripture, and instituted by the Apostles, but not commanded in the Scripture by any revealed precept. (The first that we meet with to this purpose, is that of *Ignatius Epist. ad Magnes*: ΜΗΧΕΤΙ. Ἐν σαββατισμοῖς, ἵστασθε πᾶς φιλοχρίστους τὴν κυριακὴν. *Let us therefore Sabbathize no longer; Let every Christian celebrate the Lords day*, which saying of an Apostolicke writer being added to the mention of the *Lords day* in the New Testament is a great argument of the Apostolicke institution of that day, which the universall practice of the Church ever since doth sufficiently confirme unto us, and we are content and satisfied with that authority, although it doth not offer to shew us any command in the Scripture for it. And then you may please to observe, that the same *Ignatius*, within a page before that place, forecited for the observing of the *Lords day* hath a command for *Common Prayer*, and I conceive for some set *Forme*, I shall give you the words, Πάντες ἐπὶ τὸ αὐτὸ ἐν τῇ προσυχῇ αὐα συνέρχεσθε, μία δέησις ἕστω κοινὴ, εἰς ὑῆς, *Let all meet together to the same, whether action or place in Prayer, Let there be one Common-Prayer, one minde, &c.* and *Clem: Alex:* to the same purpose, the Altar which we have here on Earth, is the company of those that dedicate themselves to Prayers, as having κοινὴν τὴν κοινὴν καὶ μίαν γυνῶν, a common voice, and one minde, which cannot well be, unlesse there be some common *Forme* by all agreed on,) Instead I say of pressing these or the like frailties upon this worke, which will argue the Composers of it to be men and fallible; I shall rather desire to expresse and evidence my *charity* (and my endeavour to read it without

Strom. l. 7.

out any prejudice) by adding my opinion, that there be some things said in it (by way of direction for the matter of *Prayer*, and courte of *Preaching*) which agree with *wholsome doctrine*, and may tend to *edification*, and I shall not rob those of that approbation which is due to them, nor conceive our Cause to need such *peevish* meanes to *susteine* it; Being not thereby *obliged* to quarrell at the *Directory* absolutely as a *Booke*, but only as it *supplants* the *Liturgy* (which if it had a thousand more excellencies in it then it hath, it would not be fit to doe.) And being willing to give others an *example* of *peaceablenesse*, and of a resolution to *make* no more *quarrells* then are *necessary*, and therefore *contributing* my part of the endeavour to *conclude* this one assoone as is possible. And the rather because it is in a matter, which (if without detriment to the *Church*, and the *Soules* of men, the *Booke* might be universally *received*, and so the *experiment* could be made) would I am confident within very few yeares assoone as the *pleasure* of the *change* and the *novelty* were over, prove it's owne largest confutation, confesse it's owne *wants* and *faults*; and so all but *mad men* see the errour, and require the *restitution* of *Liturgy* againe. This I speake upon a serious observation and pondering of the *tempers* of men, and the so *mutable* habits of their *minds*, which as they are *εὐμετεβόλοι*, easily changed from good to evill, so are they (which is the difference of men from *lapst Angells*) *παλίμβόλοι*, easily reduced also to their former state againe, when *reason* comes to them in the coole of the day, when the *heat* of the *kindenesse* is past, and a *satiety* hastning in it's stead, or if it prove not so well, yet falling from one change to another, and never comming to *stability*. How possible this may prove in this particular, I shall now evidence no farther, then by the parallell *vehement dislikes*, that the *Presbyteriall* Government hath already met wick among other of our *reforming Spirits*, very liberally exprest in many Pamphlets which we have lately received from *London*, but in none more fully then in the *Epistle* to the *Booke* entituled, *John Baptist*, first charging the *Presbyterians* (who formerly exclaimed against *Episcopacy* for *stinting the spirit*) that they began to take upon

them to establish a Dagon in his throne, in stinting the whole worship of the God of Heaven, &c. and in plaine words without mincing or dissembling, that they had rather the French King, nay the great Turke should rule over them, then these. The onely use which I would now make of these experiments is this, to admire that blessed excellent Christian grace of obedience (and contentment with our present lot, whatsoever it be, that brings not any necessity of sinning on us.) I meane, to commend to all, in matters of indifference, (or where Scripture hath not given any immediate rule, but left us to obey those who are set over us) that happy choice of submitting, rather then letting loose our appetites, of obeying, then prescribing; A duty, which besides the very great ease it brings with it, hath much of vertue in it, and will be abundant reward to it selfe here on Earth, and yet have a mighty arreare remaining to be paid to it in Heaven hereafter; which when it is heartily considered, it will be a thing of some difficulty to invent or feigne a heavier affliction to the meek and quiet spirit, a more ensnaring peice of treachery to the Christian Soule, (I am sure to his Estate, and temporall prosperity) then that of contrary irreconcilable commands, which is now the case, and must alwayes be when Ordinances undertake to supersede Lawes, when the interiour, but ore-swaying power, adventures to check the Superiorr. Of which subject I have temptation to annex a full tyde of thoughts, would it not prove too much a *μυρρον*, and be most sure to be so esteemed by them to whom this addresse is now tendred. The good Lord of Heaven and Earth encline our hearts to keepe that Law of his, *ἡ τις δεῖν ἐντολὴν ἀπὸν ἐν παραγχαῖς*, Eph. 6. 2. which is a prime Commandement, and that with a promise of secular Peace and abundance annexed (if not confined) to it.

The Conclufion.

To conclude therefore, and summe up all in a word, wee have discover'd by this breife survey, the reasonablenesse of this act of Gods providence, in permitting our Liturgy to be thus defamed, though in all reason the Liturgy it selfe deserve not that fate, the no-inconveniencies so much as pretended to arise from our Liturgy, to which the Directory is not much more liable

liable, the *no. objection* from the word of God against the whole or any part of it produced, or offered by you, the no-manner of the least or looest kind of *necessity* to abolish it, the perfect *justifiableness*, & withall *usefulness* of *set forms* above extemporary effusions, the very many particulars of eminent *benefit* to the Church, and of *authority* in it, preserved in our *Liturgy*, but in the *Directory* totally omitted, and that in despite of all *Statutes* both of *King Edward*, and *Queene Elizabeth*, by which the *Reformation* of this Church is *establisht* among us, and I trust shall still continue, notwithstanding the opposition of those who *pretended kindness*, but now runne riot against this *reformation*; we have shew'd you also the true grounds of our *ancestors rejoicing* in our *Liturgy*, instead of the partiall imperfect account given of that businesse by your *Preface*, the wonderfull *prosperity* of this Church under it, contrary to the pretended *sad experience*, &c. and withall we have made it cleare, that all the exceptions here proposed against the *Liturgy*, are perfectly vaine and cautelesse; as that it hath prov'd an offence, &c. the ordinary crime charg'd on those actions that are lyable to no other, and so that offence without a cause; that this offence hath been by the length of the service, which will only offend the prophane, & withall, is as observable in your Service; by the many unprofitable burthensome Ceremonies, which have beene shewed, neither to be many, nor unprofitable, nor burthensome; by the disquieting of Consciences, i. e. only of the unquiet; by depriving them of the Ordinance, i. e. those who would rather loose the Sacrament, then receive it kneeling, or reverently; that the offence was extended to the reformed Churches abroad also, and yet for that no one prooffe offered, nor Church named that was so offended: and if there were, yet still this supposed offensivenessse, no iust plea for any thing but *Reformation*. So also that by meanes of the *Liturgy*, many were debarred of the exercise of their *Ministry*, the suggestion for the most part a meer calumny, & that which was true in it, ready to be retorted upon these Reformers; that the Prelates have labour'd to raise the estimation of the *Liturgy* too high, yet that no higher then you would the value of your *Directory*, to have it the rule for

the manner of publicke worship, or if they did, this is the fault of those *Prelates*, not of the *Liturgy*; who yet were said but to have *labour'd* it neither, not to have *effected* it; and even that labour or desire of theirs, to have amounted no higher, then *Calvin's* letter to the *Protector* would avow; *that this hath been to the justling out of Preaching*, which is rather a speciall helpe to it, and prescribes it, and allowes it its proper place, but hath oft the ill lucke to be turn'd out by Preaching; *that it hath beene made no better then an Idoll*, which if it be a fault in the *Liturgie*, is farre more chargeable on the hearing of Sermons; *that the people please themselves in their presence, and lip-labour in that service*; an uncharitable judging of mens hearts, and a crime to which your *Directory* makes men as lyable as the *Liturgy*; *that our Liturgie is a compliance with Papists, and so a meanes to confirme them in their Idolatry, &c.* whereas it complies with them in nothing that is *Idolatrous* &c. and by complying with them, where they doe with antiquity and truth, it is more apt to convince them of their errours, and by *charity* to invite, then by *defiance*; *that it makes an idle-Ministry*; which sure the *Directorie* will not unmake, being as fit for that turne, either by forming and conning the Prayer there delineated, or by depending on present conceptions, as the *Liturgy* can be; *that it hinders the gift of Prayer*, which if it signifie the elocution, or conception of words in Prayer, is not peculiar to the Minister, and for any thing else, hindring it no more then the *Directory* doth; *that the continuance of it would be matter of endlesse strife, &c.* which sure 'tis more reasonable to thinke of an introduction of a new way of Service, then the retaining of the old; *that there be many other weighty considerations, and many particulars in the booke, on which this condemnation is grounded*, and yet not one of these mention'd, but kept to *boil* in their owne breasts, if there be any, or which is more likely, *falsely here pretended to inflame the reckoning*; *that they are not mov'd to this by any love of novelty*, and yet doe that which is most *novell*; *that they intend not to disparage the Reformers*, and yet doe that which is most to their *disparagement*; *that they doe this to answer Gods providence*, which never call'd them

them to this worke; to *satisfie their owne Conscience*, which if Erroneous, must not thus be satisfied; to *satisfie the expectation of other Churches*, which expect it not, or if they did, might rather conforme to us and *satisfie us*; and the desires of many of the Godly at home, whose piety is no assurance that their desires are reasonable, and yet are not known to have exprest any such desires; that they may give testimonie of their endeavours for uniformity, whereas with other Churches, there is no such necessity of conforming in such matters, and within our selves, nothing is so contrary to uniformity, as this endeavour. And Lastly, we have learnt from them, a rule by which they pretend to forme their *Directorie*, the agreeablenesse to the word of God and Christian prudence, and are most confident to justify our *Liturgy* by that rule, against all disputers in the World; And having now over and above all this, a plain confession under their owne hands, in their *Supplic of Prayer*, to justify all that we pretend to, and so being saved the paines of any farther superfluous confutation, we shall now leave it to the judgement of any rationall Lay-man in the *New Assemblie*, to judge betwixt us and his fellow Members; whose pretensions are most moderate in this matter, whose most like Christian, those that are to rescue and preserve, or those which to destroy. Thus in the *Councell of Nice*, holden before *Constantine and Helena*, in a controversie of great importance, *Craton* and *Zenosimus*, not only Lay-men but *Heathens* were appointed judges or arbitrators, only on this ground, because *Craton* a Philosopher would not possesse any worldly goods, and *Zenosimus* in time of his Consulship, never received present from any, saith *Jacobotius*: thus also *Eutropius* a *Pagan Philosopher*, was chosen *De concilio* l. 2. umpire betweene *Origen* and the *Marcionites*, it being supposed, that such an one was as fit to understand their severall claimes, and judge according to Allegations and proofes as any; And if we fall or miscarry before such an *Aristarchus*, I shall then resolve, that a *Covenant* may wast a soule, (even drive the man into the field with *Nebuchadnezar*) deprive it of those κοινὰ ἔννοιαι common principles of discourse, (by which, till *Al. Aphrod.* in it be debauched, it is ἀληθῆς-χρητικὴ), able in some measure, to Topo judge

judge of truth, proposed and debated before it) and then I shall hope for more candor in the businesse from an *intelligent hearer*, then from him. My only appeal in that case shall be, to Heaven, that the host of Angels, may by the Lord of that host be appointed, to guard and assist that cause, and those Armies whose pretensions in this, and all other particulars, are most righteous, and most acceptable in his sight.

Doe not erre, my beloved Brethren.

Now the Lord of all mercies, and God of love and Peace, grant us to be like minded in all things, that we may joyne with one heart, and tongue, to praise him, and worship him, to blesse him, and to magnifie him for ever.

FINIS.
